Janua 1757

THE COVNTESSE OF MARRES *ARCADIA, OR SANCTVARIE.*

Containing Morning, and *Evening Meditations, for* the whole Weeke.

By *M. Ia. Caldwell* sometimes Preacher of GODS Word, *at FAWKIRKE.*

Enriched with a godlie Treatise, Called,

An Ascension of the Soule to Heaven, by Meditation on the Passion *of our Lord Iesus Christ.*

EDINBVRGH, Printed by *Iohn Wreittoun*, and are to bee sold at his Shop, at *the Nether-Bow. 1625.*

Chryſoſt. de perfect. Evang.

Thou haſt no neede of Patrones to GOD, or much diſcourſe, that thou ſhouldeſt ſoothe others: but thogh thou be alone, and want a Patron, and by thy ſelfe pray vnto God, thou ſhalt obtaine thy deſire.

Terentianus Maurus

Bookes receiue their doome according to the Readers capacitie.

TO

THE RIGHT HONOVRABLE *AND VERTVOVS* LADIE,

LADY MARIE STEWART, COVNTESSE OF *MARRE.*

Mr. *P. Anderſon* wiſheth all bleſſinges in this life, and a better afterward.

MADAM,

Lthough both obligation, and duetie ſhould require no leſſe (than the Dedication of theſe

moſt matchleſſe Meditations of the Soule) from mee to your Honour: yet verie Reaſon it ſelfe, guarded with loue, vrgeth mee to it: For I borrowed them from you; I bad them onelie from you, being nothing heerein, but your owne: Therefore in teſtimonie of my duetie and thankefulneſſe, Reaſon now would, I ſhould returne that publickelie vnto you, which priuatly you daigned your ſelf to lend mee. Phyſitians haue manie approued Recipies for the bodie, but theſe be the verie quinteſſence of heauenlie recepies for the Soule. I know they ſhall be welcome againe, becauſe you haue a ſpeciall care to that health; I am perſwaded, that as hitherto I haue offered ſome wholeſome Phyſick for the bodie, So now, I hope, no worſe yea, rather better for the Soule. If the naturall hath profited any thing for

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the body; I pray God, theſe that are ſpirituall may doe more. You were well acquainted with them before: but they would be ruminated againe: For herein ſhall your Honour finde eaſe, when you are wearied: Companie, when you ſit moſt alone: Comfort, whē you are moſt ſad; and gaines, when, caſting vp your accompts you finde that you haue receiued greateſt loſſe. There is heere Muſicke for the minde, Phyſick for a ſicke ſoule, and Diuine nouriſhment to feede them both. Sr Philip Sidneys Arcadia *hath manie faire and recreatiue diſcourſes for Ladies; a faire Field in deede to feede on, for young and fond Lovers. The Countrie it ſelfe, is a freſh and pleaſant Soile in the middle of* Peloponeſus, *a ground that floweth of manie delicates, fyne paſturages for flockes, and pleaſant Rivers. But this is a ſpiri-*

Spirituall Arcadia: *It is your Honours litle* Arcadia. *For heere is a Spirituall foode for wearied Soules: Heere are Paſturages for the Flock of Chriſt; Heere raineth downe* Manna *in aboundance in this little plot of ground: Heere it floweth with Milke and Honey. And heere is that Rocke out of which run the rivers of waters of Life. Gather this* Manna; *feed on ſuch Phyſick, eate this Milke and Honey, and taſte of theſe Waters, & doe not onelie taſte them, but drinke freelie of them. The ſtocke of* Arcadia *doe ruminate, and chaw their coode: So ſhould wee Chriſtians doe after prayer by meditation; For prayer is a diſpoſing of our Soules to meditation, and meditation is the Spirituall chawing of the Soule, which ſupplieth matter to our prayers, both giue life and ſtrength the one to the other.*

The

The Counteſſe *of* Pembrokes Arcadia *is for the bodie; but the* Counteſſe *of* Marre *her* Arcadia *is for the Soule. The author of the firſt, was a worthie and Noble Knight, the author of the other, was a ſincere and devote Paſtor, a man knowne to your Honour, to bee in his life, holie; in his doctrine, pure and vncorrupt; ſtill conſtant in his calling, not after the rudiments of the world, but voide of all affection to noveltie. His words were godly, his workes and deedes heavenlie, (for all his labours were in Gods Vine-yard.) Hee was the principall Shepheard of this little* Arcadia: *So by ſuch* Arcadian *paſturages, you may learne; how hee tendered his Flocke; in a worde, his life was anſwereable to that which he taught: A Preacher while hee liued vpon earth; and yet ſtill a Teacher whilſt his bodie lyeth in*

the graue. Your Ho. receiued them of him, as a Preſent, vſe them now as a precious Iewel, weare them as a Wedding Garment, and keepe them as a Treaſure: Nothing reſteth then, but that your Ho. would vouchſafe your fauourable acceptation of them, protect, allow, and defend them, I meane with a liberty to paſſe vnder the protection of your worthie name, and fauour; ſince they thus pertaine vnto you, and framed of purpoſe for you; I earneſtlie craue, that your Honours godly diſpoſition will not ſuffer theſe heauenlie conſolations of the Soule to bee blamiſhed in the hands of Zoylus Sycophants, which! (as Socrates ſaith) bee but obſcure perſons, buſie bodies, ſuch as haue no pith, nor ſubſtance in their actions, going about carping at everything, to purchaſe fame, & credit vnto themſelves, by diſ-

praiſing

praiſing others. I confeſſe the Title is mine, whereat (perchance) if your L. take offence for my preſumption, in not firſt frequenting your Ho. therewith, I muſt craue humble pardon of your ſelfe, ſince the offence (if any bee) can offend none, but your ſelfe, who knoweth that I haue of long time giuen proofe of mine honeſt ſeruice and fidelitie, whereupon I had a ſure confidence, that the meek diſpoſuion of your owne Nature, and of your wonted kindneſſes towardes mee, will accept my good meaning with lenitie by imputing ſuch an offence rather to the infirmitie of affection, than either to baſe flatterie or ſeducing hypocriſie, ſo that mine honeſt minde beeing euer interpreted to the beſt ſence, I may with boldneſſe of a good conſcience teſtifie the trueth of what I haue obſerued and ſeene with mine eyes amongſt

the

the many Noble Ladies of this Kingdome, your Ho. to bee a true Paterne of modest Pietie, a perfect mirror of feminine gravitie, & a liberall supplier of the necessities of the poore, yea, in time of dearth, and scarsetie: And as his Majestie long since, in his Booke of Poesies, called your Noble Father the Phœnix of al the Nobility; so may the world esteeme your Ho. to be another elect Lydia of that same Noble qualitie. Receiue then (most Noble Ladie) in protection these Divine ejaculations of the Soule, that your verie countenancing of them, may not onelie adde vnto their goodnesse, but also may procure a good estimation amongst many that are as religiouslie affected as your selfe. They were of before knowne but to a few, now are they made legible to the world, they were once in hazard to bee lost, but by

by mee they are enrolled to bee kept in the Printers Regiſter. *But leaſt (being carefull to eſchew that deſpitefull vice of ingratitude, for your continuall vn-deſerved favours) ſome thinke I may perchance fall in offence by the prolixitie of many idle words: I will therefore end, in commending my ſelfe vnder the aſſurance of your H. pardon, committing theſe heavenly meditations as moſt cordiall reſtoratives for the Soule to your daylie practiſe, as afore; and thus my good intention to your favourable cenſure, wiſhing alwayes your Hon. not to think it amiſſe, although it agreeth not ſo much with my profeſſiō, as in reſpect of others more beſeeming, that I ſhould exhort your Ho. as you haue begun to bee conſtant in your religious dueties, although I know it was not needfull for mee to remember you of thoſe things you haue*

beene

beene taught of God, because I know the sinceritie of your profession and practise hath so many witnesses, since you beleeued the Gospell of Salvation, and was sealed by the Spirit of promise, you haue a witnesse in your selfe, which I am perswaded will not faile in life or death to plead your aboundant consolation. Now thus with due acknowledging of the manifold kindnesses I haue receiued, both from your selfe, and from my right Honourable good Lord & Patron, I commit your Honours and your most Noble Familie to the mercifull protection of the Almightie who not without ceasing multiplie his graces vpon you, and crowne you with all kind of blessings. The God of mercie and Father of Glorie (who hath abounded towardes you, not only in outward happinesse of vnstained Nobilitie; grandour, greatnesse of

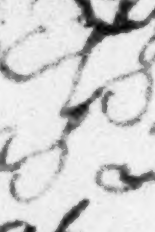
meanes

meanes, and favour with the higheſt on our earth; but which is greateſt of all, in the vnſearchable riches of Ieſus Chriſt: in the largeneſſe and eminencie of manie ſingulare gifts, and abundance of all good workes) make you perfite to doe his will, and worke in you an increaſe of all that is pleaſing in his ſight. That yee may ſee many good and happie dayes in this life, and end them with comfort, and immortalitie in the life to come, I reſt.

Your Hon. owne Phyſitian

in all humble duetie,

M. P. ANDERSON.



THE COVNTESSE OF MARRES *SANCTVARIE.*

Morning meditation of the firſt Day.

I Doe preſent my ſelf, O LORD, before thy ſacred Majeſtie, a poore ſinfull creature, filthy within and filthie without: but where ſhall I goe to bee cleanſed? the wa-

ters of *Iordan* cleanſed the lepro-
2 *King.* 5. 14. ſie of *Naamans* bodie, but all the waters in the Ocean can not cleanſe the leproſie of my ſoule: I am enforced to come to thee, O Lord, for where ſhall I goe?
Iohn. 6. 47. Thou haſt the words of eternall Life. If thou waſh mee not,
Iohn. 13. 8 I can haue no part with thee; Waſh, I beſeech thee, O Lord, not my feete onelie, but my hands, and my head alſo. Mercifull Father, let not the gates of thy mercie bee cloſed vpon mee, which haue beene opened to ſo manie poore ſinners before me. If thou refuſe to be mercifull, where ſhall mercie
Luc. 23. 43. bee found? O Lord, thou didſt not abhorre the penitent Theef,
Mat. 15. 22. nor the woman of *Canaan*, when ſhee requeſted thee: neither the

wo-

woman apprehended in adulterie, nor the Publican praying to thee, neither yet the Diſciple that denyed thee. In the ſmell of theſe thine Oyntments doth my ſoule runne after thee. I doe confeſſe in ſinceritie, O Lord, that of all ſinners I am the chiefe, where ſinne hath abounded, Lord let thy mercie ſuperabound. I ſay vnto thee, O Lord, with that poore leper, Lord, if thou wilt, thou canſt make mee cleane; yea, although I bee ſpotted as the Leopard, and blacke as a *Moore*, one drop of the blood of *Ieſus Chriſt* is able to make mee as white as ſnow. I beleeue, Lord, helpe my vnbeliefe. It is thy praiſe O Lord, that thou makeſt the barren wombe the mother of

Iohn. 11 8.
Mat. 26 74.
Cant. 4. 10.
1. *Tim.* 1 15.
Mat. 8. 2
Pſal. 51. 7.

manie children, and turneth the
Psal. 107 35. barren wildernes into a fruit-
Exod. 15 25. full Land. Thou Lord, canst
John. 2. 9. make bitter waters, sweet; and
canst turne water into Wine.
Mat. 12 10. O Lord! pittie my withered
heart, as thou pittied the wi-
thered hand. Quicken this dead
heart of mine, by the quicke-
ning vertue of thy Spirit: yea
Act. 16. 14. Lord, open my heart, as thou
Numb. 17. 8. openedst the heart of *Lydia*; thou
that madest the rodde of *Aaron*
to blossome, make my soule to
flooriſh in true repentance. It
is no small mercie, O Lorde,
that thou hast spared mee so
long. If thou hadst dealt with
mee, as I haue deserved, thou
Mat. 3. 10. mightest haue taken the Axe in
thine hand, and hewed mee
downe, as an vnprofitable tree,
and

and caſten mee into the fire. Long haſt thou ſpared mee, O Lord, but let mee not bee reſerved to anie further wrath; as I am partaker of thy ſparing mercies, make mee partaker alſo of thy converting mercie. Create into mee a new heart, and renew a right Spirit within mee. *Pſal. 51. 10.* Let mee finde that change into my ſoule, that is proper to the children of God, Tranſlate mee yet further out of the Kingdome of darkneſſe, into the Kingdome of thy deare Sonne. *Col. 1. 13.* Faſhion me ſo to thine owne image, that I no longer live; but Chriſt may live in me. *Gal. 2. 20.* Marke mee with that new Name which no man knoweth, but hee that hath received it. Giue mee to taſte of that hidde *Man-*

na, which no man can decerne, but he that hath taſted of it. Create in my ſoule ſpirituall ſenſes, that in a ſpirituall manner I may take thee vp; who is the ſpirit of ſpirits. Furniſh my languiſhing ſoule with ſome of the firſt fruits of thy heavenlie *Canaan*, that in the ſtrength thereof I may walke, vntill thou poſſeſſe mee into that promiſed reſt. Bee with mee in all my tentations, and lead mee through all difficulties, that I may ſing that joyfull triumph with thine owne Apoſtle; *Thankes bee to GOD, who hath given vs victorie through Ieſus Chriſt our Lord, Amen.*

Evening Meditation of the firſt Day.

SINNE makes mee aſhamed to ſpeake vnto thee, O Lord, but my Saviour encourageth mee to preſent my ſelfe before thee; vnder the ſhaddow of his merits, doe I appeare in thy ſight, and in his Name doe *I* preſent my ſelfe, and my ſupplications to thy Majeſtie. O Lord, doſt thou not number my ſteppes? If the conſcience of the ſinnes of this one day doe ſo daſh, and confound mee, what feares may ariſe in my ſoule through

the memorie of ſinnes committed my whole lifetime? I doe confeſſe, O Lord, my whole life hath beene a wandring from thee: and all my dayes I haue beene doing nothing, but making vp a dittay againſt my ſelfe; thou needſt not, O Lord, to lead any proceſſe againſt mee for my conviction; the conſcience may both accuſe, witneſſe, and condemne; O Lord, all my life hath beene either ſinfull, or vnfruitfull. If *I* haue done anie thing that ſeemed good; it was either counterfeit, or corrupt, or ſome way vnperfite; the dung of all my ſacrifices juſtlie mightſt thou caſt vpon my face. I haue rather ſeemed, nor truelie beene religious; therefore doe *I* ſeeke ſalvation

vation without my ſelfe. I ſeek it in him, in whom thou art well pleaſed. Iſrael ſtinged with fyrie Serpents, were healed by looking to the braſen Serpent, which *Moſes* lifted vp in the Wilderneſſe. I am ſtinged with the fyrie Serpent of ſinne; I looke for health in Chriſt lifted vp at thy right hand. Poore ſicke creatures gotte health to their bodies at the poole of *Siloam*; I looke for health to my ſoule at *Silo*, in Chriſt my Saviour. Come, Lord Ieſus, thou that deliverеſt the priſoner, and openeſt the eyes of the blinde; Deliver my ſoule from the bondage of ſinne; anoint mee with thy eye ſalve. Come, as the ſweete Samaritane, and poure of thine Oyle into my wound-

Mat. 3. 17.

Numb. 21 6.

Iohn. 9. 3.

Iſai. 61. 1.

ded ſpirit, Come, my one-
lie Comforter; leade mee to thy
Cant 2. 5. cellars, refreſh mee with thy
flagons, comfort mee with thine
apples. Come, the Husband
of my ſoule, furniſh out of thy
Ward-robe a garment to cloath
my inward nakedneſſe. Come,
Iohn. 1. 9 Light of the World, bring light
to my ſoule plunged in palpa-
ble darkneſſe. Streatch foorth
thy wings, O my Soule! mount
above vpon the chariot of ſpi-
rituall meditations; Delite thy
ſelfe in the memories of the
joyes to bee revealed, the like
whereof, the eye never ſawe,
1. Cor. 2. 9. the eare never heard, neither
ever entred in the heart of man
to vnerſtand. Abide not ſtill
in *Babell*, neither long for the
fleſh pots of *Ægypt*. Sighe to
the

the Lord, vntill thou bee delivered out of the prison-house of this bodie, and so bee with Him, which is best of all. *Phil.* 1. 23.

And to this purpose, my gratious Lord, sanctifie my rest this night; when the bodie sleepeth, let the Spirit watch. *Psal.* 11

Bee thou ever in my minde, and let thy word bee the matter of my meditation. Keepe mee out of the hands of that roaring Lyon, who greedilie hunteth for my soule; let him get no vantage of mee in the night, who tempteth mee continuallie in the day. *1. Pet.* 5. 8.

Let my thoughts, and visions, bee pure, and holie, being set on thee, & on thy heavenly kingdome. Let my last thought this night, and my first thought to morrow bee of thee: that so my

spirit

ſpirit, being ever with the Lord, while *I* am abſent in the bodie, in thine owne time both bodie, and ſpirit may reſt with thee for ever, through *Ieſus*, who hath prepared that reſt. *Amen.*

Morning meditation of
the ſecond Day.

LEt thy ſervant, O Lord, haue acceſſe this morning vnto the throne of thy grace. Lift vp the light of thy countenance vpon mee. Oh Lord, I come as emptie of grace to thy Maieſtie

eſtie at this time, as *I* had ne-
ver received grace. It grieveth
mee, O LORD, to bee ſo
prodigall of thy ſpirituall bleſ-
ſinges. Thou gaveſt mee, O
Lord, ſome faith, ſome mea-
ſure of divine light, ſome feel-
ing, ſome aſſurance of thy fa-
vour, which bred ſuch joy, and
peace into my ſoule, as paſſed all
naturall vnderſtanding, but in
ſtead of theſe; infidelitie, dark-
neſſe, and ſenſeleſſe doubtings
are ſtolne in into my ſoule.
O Lord, my deſtruction com- *Hoſ. 13. 9.*
meth of my ſelfe, but my de-
liverance commeth of thee.
The prodigall childe, when hee *Luc. 15. 17.*
had waſted all, hee had no o-
ther refuge, but returne to his
father. O Lord, where ſhall *I*
go now in my greateſt diſtreſſe?

to

to whom shall I make my mone: I will returne vnto thee; my loving Father; I know thy treasure cannot bee emptied. *I* do confesse, I haue sinned against Heaven, and against Earth, and against thee; and is no more worthie to bee called thy sonne. As thou opened the eyes of *Hagar*, when her bottle of water was spent, and made her see a Well of water; so Lord, open the eye of my soule, that I may see that fountaine of Life, from whence my soule may receiue the waters of true consolation. Father, send downe that lightening Spirit of thine, to renew my faith, my feellings, and my assurance, seeing I am content to forsake all things, to enjoy thee, and counts all things

Luke. 15 21. 22.

doung

doung in reſpect of thee. I confeſſe, O Lord, that theſe deſertions are juſt puniſhments of my negligence in thy ſervice, I take no ſuch paines to entertaine thy Spirit, as I ſhould doe. I watch not ſo narrowlie over my heart as I ought. I labour not ſo painfullie to mortifie, and ſubdue my ſinfull affections, as becommeth my Chriſtian calling. Show mee, O thou whom my ſoule loveth, where thou feedeſt, where thou lyeſt at noone; leade mee to thy paſture; put in thine hand at the hole of the doore of my ſoule, and my heart ſhall bee affectionat towards thee. Many times O Lord, by doing of evill, and by leaving of the good vndone, haue I grieved thy Spirit; yea, allace

Col. 3.5.

Cant. 1. 6.

Pſal. 23.

Cant. 5. 4.

Rom. 7. 19.

Epheſ. 4. 30.

1. Theſſ. 5. 19.

(allace) I doe what in mee lyeth to quench the Spirit, but O Lord, thou knoweſt, that *I* am grieved in grieving thee; *I* am diſpleaſed with my ſelfe, for diſpleaſing thee. *I* know O Lord, it is ſome great ſinne that hath moved thee to puniſh mee with theſe deſertions. Lord, open mine eyes, that *I* may ſee it. Lord, open mine heart, that *I* may repent for it. *I* am content, O Lord, to quite anie thing, to enjoy thee. If thou looke blythlie vpon mee, *I* care not, who frowne vpon mee. Ah Lord! that ſinne, which is not thy creature, ſhould ſo mightilie prevaile againſt thy creatures. I ſinne, Lord, but with a wreſtling; there is indeed a lawe in my members

members rebelling againſt the law of my ſpirit: the evill *I* would not doe, that *I* doe, the good *I* would faine doe, *I* doe it not. *I* take thy Majeſtie to witneſſe; Lord, it is my hearts deſire, that the fleſh, and powers of corruption bę weakened, that the Spirit, and renewed part of my ſoule bee ſtrengthened. *Rom.* 7 13.

There was long warres betwixt the houſe of *Saul*, and the houſe of *David*, but in end, the houſe of *David* was ſtrengthened, and the houſe of *Saul* weakened. *2 Sam.* 3. 1.

O Lord, weaken the power of my corruption, and ſtrengthen the power of the grace of God in mee. *Iſmael* and *Iſaac* will not aggree in one familie, there can bee no agreement betwixt the fleſh, and the Spirit. Lord, *Gen.* 21. 10.

cru-

crucifie the fleſh, with the luſts thereof, quicken the Spirit, that my inner man may grow. Thou knoweſt, O Lord, that *I* am croſſed mightilie by the remnants of the olde man. When my ſoule woulde mount vp vpon the wings of prayer to the Heaven, I am borne downe to the Earth. When *I* reſolve to go forward into a good courſe; I am drawne backward by the cords of a corrupt nature. *If Iehoſhua* found fault with the people of God, that they were ſlow in marching forward towards earthlie *Canaan*, how may *Ieſus* finde fault with mee? hee brought mee indeede out of ſpirituall *Ægypt*, but ſlowlie make I forward to heavenlie *Canaan*. O Lord, thou that ſent thy Angell

gell to *Eliah*, when hee was ſleeping vnder the juniper tree, and commanded him to ariſe, and eate, for hee had a longe journey to goe. Send downe thy Spirit to put vpon my ſoule, that I may awake out of the deep ſleep of vnrighteouſneſſe; & take the ſtaffe of God in mine hand, and never to looke backe with *Lots* wife, but ever to haue my face towards the new *Ieruſalem*, that in the end I may ſay with thy ſervant *Paul*, I haue runne a good race, I haue foughten a good fight, from this time foorth is the Crowne laid vp for mee. Leade mee thorow the ſnares of this day. Set my feete vpon a rocke, and order my goings. Furniſh me with wiſdome, that I may go in, and out

1. King. 19. 5.

Gen. 19. 26.

2. Tim. 4. 7. 8.

Pſal. 40. 2.

out wiſelie before thy people,
Pſal. ſet a watch before my lippes,
and the doore of my ſpeech,
let all my ſpeeches bee ſeaſo-
ned with grace, and tend to e-
difieing. Let my heart ever be
with thee, what ever I bee do-
ing beneath. And finallie,
as thou led thy ſervant *Moſes*
Deut. 34. vnto mount *Piſga*, and did let
1 him ſee *Canaan* a farre off; let
my ſoule delite to walke vpon
the mountaine of heavenlie me-
ditations, looking a farre off to
that heavenlie *Canaan*, while in
thine owne good time, thou
bring mee through the waters of
Iordan, even through death it ſelf
and enter me into that reſt. Now
to my bleſſed Lord, the purcha-
ſer of this reſt, with the Father,
who from all eternity appoin-
ted

ted the ſame, & the holie Spirit who daylie confirmeth me in the hope of it, bee praiſe for ever. *Amen.*

3 *Eph.* 1. 13.

Evening meditation of the ſecond Day.

O LORD, let that ſame Spirit, which indyted thy holy Word, whereby thou ſpeakes to my Soule; indyte my prayers, whereby my ſoule ſpeaketh to thee; thou knoweſt the voyce of thine owne Spirit, but the voyce of a ſtranger thou wilt not heare.

Rom. 8. 26.

I continue my complaint to thy Majeſtie, ſtill lamenting this

ignorance, and yet remaineth into the mind, notwithſtanding I am ever endevouring to know thee. Who can take thee vp, who is ſuch an infinite, and incomprehenſible Spirit? thou dwelleſt into a light, wherevnto no man can haue acceſſe. No man can take thee vp by naturall light, for the naturall man knoweth not the things that are of God, they are fooliſhneſſe vnto him. *I* crave therefore ſuch a meaſure of that vncreated light, even the light of thy Spirit, as may breed into the mind a continuall reverence of thee; bring the heart to an holie obedience to thee, and make all my affections, and actions directlie to tend to thy glorie. True it is, O LORD, now and

1. Iohn. 4. 12.

1. Cor. 2. 14.

and then I haue enjoyed ſenſiblie this light, but ever after humiliation, and fervent prayer. *I* am become colde in prayer; I ſeek thee not with that hunger, and thirſt, as I ſhould doe; and this maketh my feelings not ſo frequent. Lord, ſtirre vp my ſpirit, that *I* may ſeeke thee continuallie with that holie zeale, and fervencie that becommeth mee. Indeede O LORD, theſe deſertions are eareſull, and terrible to fall vnto thy Children. Truelie, *I* am moſt certaine, that greater deadneſſe, darkneſſe, and ſenſeleſneſſe, can not fall vnto a reprobat. *If* the memorie of bypaſt experiences did not comfort me, theſe fearfull deſertions wold mak me faint, & fall aback.

Lord,

Lord, let not thy ſervant bee tempted aboue his ſtrength.

1. Cor. 10. 13.

Returne, O Lord, deliver my ſoule, ſave mee for thy mercies ſake, forſake mee not over long.

Pſal. 119. 8.

And if it ſhall pleaſe thee, O Lord, to hold mee vnder the bitter ſenſe of thoſe fearefull deſertions for a time for my further humiliation; let this ever bee my greateſt griefe, that I miſſe thy preſence. Teach mee to ſeeke vnceſſantlie vntill I finde thee; to knocke vntill thou open, to call vntill thou anſwere. What waite I for, O Lord? Is not mine hope even in thee. Yea, let the hope I haue to enjoye thee, and thy preſence for ever, make mee to poſſeſſe my ſoule, with the greater patience in the middeſt of all theſe

Pſal. 39. 7.

feares

feares. And now, O Lord, in this abſence from thee, albeit the body be here on earth, let my converſation ever bee in heaven. Giue me grace, this night to examine my heart vpon my bed. Teach thou my reines in the night: let mee lye down in thy peace; and reſt vnder the ſhadow of thy protection. Let my bed remember mee of the grave, and my riſing againe; of the laſt reſurrection. Make mee alwayes watchfull, and ſuffer not Oyle to bee inlacking to my lampe. When my Lord ſhall come, grant I may meet him with joy, & ever bee with him in heaven, whom my ſoul hath ſought on earth. *Amen.*

Phil. 3. 20.

Pſal. 4. 4.

Pſal. 4. 9.

Mat. 25. 8.

Morning meditation of
the third Day.

O LORD, my God, if I had eyes to see the miserie of this time, wherein I doe live, I could take vp, both the vniversall defection of the whole world, and the particular desolation of my owne soule, then would mine eyes bee a fountaine of teares. Thy servant *David* powred out rivers of teares, when hee did see the wicked not keepe

Psal. 119. 136.

keepe thy Law. *Lots* heart was vexed within him, when hee ſaw the iniquitie of *Sodome*, but alaace Lord, I am not ſo ſenſible, theſe things are hidde from mee, therefore I pray thee, remove this vaile that overſhaddoweth my ſoule. Make the ſkales to fall from mine eyes, that I may take vp thoſe decayes into a clearer light; from the Prieſt, to the people, all haue a part in this defection. Where is that wonted zeale to thy glorie? Who are they; who in ſingleneſſe of heart ſeeke thee? All doe ſeeke their owne thinges, but few the things which are Chriſts. Religion, which ſhould overrule

2. Pet. 2. 8.

Act. 9. 18.

Hoſ. 4. 9

Phil 2. 21.

mens wayes are made a co-verture to vice, and ſinne. O Lord, demaſke them, and let them appeare, who turne the trueth of GOD into a lie, and laboure to co-ver vngodlineſſe, with a cloake of an holie profeſſi on. Take the ſcourge in-to thine hand, and purge thy Temple; put to the door thoſe buyers, and ſellers, who make the houſe of God a denne of theeves; and touch mine heart, with a livelie feeling of my parti-cular defects. *I* confeſſe, O Lord, *I* haue fallen from my firſt love, from my for-mer zeale, from my former care, and diligence in thy ſervice. Where is the mel-

Mat. 2. 12. 13.

Revel. 2. 4.

ting

ting hearte, the mourning eye, the painfull diligence, night; and day, at home, and abroad, to ſeek thy face? Where I was wont to pray with delite, with libertie, and with teares, now I wearie of prayer. I finde no inwarde libertie, no ſoftneſſe of heart. I come vnto thee, with a ſenſeleſſe heart; I depart from thee, with as ſenſeleſſe a heart. Where my heart was wont to bee pricked at the hearing of thy Worde, where I was wont to depart from Sermons with great comfort; now I finde my ſelfe neither caſten downe, nor raiſed vp. Thy Word, O Lord, worketh not vpon my

Act. 2. 37.

heart as it was wont to doe, this is one token that my ſpirituall Life is weakened: therefore as thou haſt breathed in my noſtrels, the breath of a naturall life; breath vpon my ſoule, that I may finde the motions of a ſpirituall Life. Call vpon my ſoule out of the grave of ſinne, as thou called *Lazarus* his bodie, out of the grave. Let me find a quickening vertue flowing from thy livelie Spirit, to quicken my dead ſpirit. Lord, teach mee to redeeme theſe loſſes, and grant I may ever count it my greateſt loſſe, to loſe the ſignes of thy preſence Suffer not mine heart to bee oppreſſed with

Gen. 2.7.

Cant. 4. 16.

Iohn. 12. 43. 44.

with the thornie cares of this life; but learne mee to caſt my care vpon the Lord. *Luc. 8.*

What ever I bee doing in theſe worldlie things, let mee ſo doe them, as *I* were not doing them. *1. Cor. 7. 29. 30.*

Giue me that dexteritie to diſcharge ſuch a duetie in mine earthlie calling, as may ever agree with mine heavenlie calling.

Furniſh mee with wiſedome, that I may walke wiſelie even towards them that are without. *1. Theſſ. 4.*

Make my life a patterne of godlineſſe, that where ever I come, or goe, *I* may ſmell of *Ieſus* Chriſt.

Giue mee grace to bee carefull not onlie of mine owne ſoule, but of the ſoules of all them, of whom

I haue anie charge, that so thy glorie ever beeing before mine eyes; thou mayest glorifie mee one day, through Iesus Christ, my Saviour, who sitteth at thy right hand. *Amen.*

Evening Meditation of the third Day.

O LORD, I never prease to draw nere vnto thee; but that Evill one draweth neere to mee. If *Iehoshua* come in before the LORD; Satan will bee at his right hand to

Zach. 3. 1.

to reſiſt him: hee troubleth, and diſtracteth my minde with Armies of vnruhie cogitations. It is my greateſt difficultie, O Lord, at anie time to get a free minde to ſerve thee. When *Iſrael* deſired to goe to the Wilderneſſe, and ſacrifice to the Lorde; *Pharaoh* doubled their burdens, ſo doth Satan double his tentations vpon me, when I would goe out of my ſelf, to ſerve thee. What am I; poore weak creature, that *I* ſhould reſiſt ſuch mightie ſpirituall powers? O Lord, it is thy battell I fight, and thy grace, is ſufficient for mee. Thy people when they builded the wall of *Ieruſalem*, they

Exod. 5. 3.

2. Cor. 12. 9.

Neh. 4. 17.

did hold their weapons in the one hand, and builded with the other hand. Lord, furniſhe mee with a double portion of thy Spirit, that I may reſiſt Satan with the one hand, and draw neere to thee with the other. O Lord, *I* am come to thine Holineſſe, to repent my ſins. Ah Lorde! my ſinnes are great, but my repentance is ſlender. Lord, giue me that repentance, which thou gaveſt vnto *Peter*; hee ſinned grievouſlie, but repented earneſtlie; yea, hee weeped bitterlie. O Lord, haſt not thou the keyes of *David*, which openeth, and no man ſhutteth, and ſhutteth, and no man openeth? Open

Mat. 26. 70. 71.

Rev. 3. 7.

mine

mine heart, that *I* may make ſuch a repentance, as ought to doe. Thou didſt keepe *Ionas*, that hee drowned not. Thou, O Lorde, diddeſt ſtreatch foorth thine helping hand, and keeped *Peter*, that hee did not ſinke, when hee did walke on the waters. Lord, ſtreatch foorth thine helping hand, let not thy ſervant ſinke into the ſea of ſinne. O Lord, thou prepared an Arke for thine owne *Noah*, and the Whales bellie, for thine owne *Ionas*. Lord, if I ſhall get my foot once within the Arke, I ſhall bee ſafe. Ieſus Chriſt is mine Arke, let me be found in him; then ſhall there be no condemnation to mee, my

Mat. 14. 31.

Gen. 6. 14.

Rom. 8. 1.

my ſinnes indeed are great, O Lord, but ſhall *I* ballance the ſinnes of a finite creature, with the mercies of the infinite Creator? Nay Lorde, all thy wayes are mercie, and trueth to theſe that feare thee. *I* haue nothing to lay betweene mee, and Hell, but thy vndeſerved mercie. O Lord, my God, thou art a ſtrength vnto the poore, a refuge againſt the tempeſt, and a ſhadow againſt the heat. Who ſo dwelleth in the ſecret of the moſt Hie, ſhall abyde in the ſhadow of the Almightie. I will ſay vnto the Lord, O my hope, and my fortreſſe, hee is my God, in him will I truſt. Confirme my ſoule

Pſal. 25. 9.

Pſal. 91. 1.

Pſal. 42. 10.

O

O Lorde, in the certaintie of this perſwaſion. Strengthen alſo, the arme of thy feeble, and weake ſervant, that I may fight with the greater courage againſt that ſpirituall *Goliab*. Let mee not depart from thee at this time without ſome ſpirituall comfort. Thou wouldſt not ſuffer the multitude, that waited vpon thee, three dayes in the Wilderneſſe, to depart vntill they were refreſhed. Lorde, refreſh my ſoule with ſome crummes of grace, falling from thy Table. When *Ionathan* was wearie, and put foorth his rodde, and taſted of the honie; his dimme eyes received ſight, and his feeble bodie

Mat. 14 19.

1 *Sam.* 14. 28.

bodie was ſtrengthened.
Luc. 8. 46. O Lord, if I ſhall touch Ieſus by the rodde of faith, my dimme eyes ſhall receive ſight; and my feeble ſoule new ſtrength. O my Lord! am not I ſeeking this ſtrenth of thee, to bruiſe the head
Gen. 3.15. of the old Serpent, a ſworne enemie to thy Kingdome? Denie not armour to thine owne weake ſouldiour, that in the power of thy might, *I* may ſubdue that great dragon Sinne; that it may bee borne downe, aud *Ieſus* his throne may bee ſet vp in the ſecret corner of mine heart. Sanctifie my reſt this night in ſuch ſort, that when this wearied bodie hath received its bodilie refreſhment; *I* may

maye riſe, by thy grace, to morrow, to doe thee better ſervice in Ieſus Chriſt.

Amen.

Morning meditation of the fourth Day.

THY ſacrifices O Lord, are a contrite, & a broken heart. *I* come to thy Altar, but I want the ſacrifice. O Lord, who vouchſafedſt a ſacrifice vpon *Abraham*; vouchſafe a ſacrifice vpon me. I would wiſh

Iſai. 51. 17.

Gen. 22. 13.

wish mine heart could bee dissolved in bitter teares, but such is my present hardnesse, that neither can I repent as I should; neither is mine heart so softened, as it should bee. It is thy praise O Lord, to take the stonie heart away, and to giue an heart of flesh. Lord, I haue a stonie heart; rent it, O Lord, take it away, and giue mee a soft heart; that I may make such a repentance, as my great offences require. Lord, there is no contentment to my soule, but either when thou humblest mee with a sense of sinne, or raisest mee vp with a sense of mercie, rather than I bee senseless, let

Ezek. 11. 19.

me

mee be ſenſible of my ſinne, that in the bitterneſſe of my heart, I may bewaile it. Teach mee now to mourne with thy children, that I may rejoyce in the day of their rejoyſing. Cheriſh, O Lord, thoſe litle ſparkles of grace, which in thy great mercie, thou haſt kindled in my ſoule. Increaſe my faith, my love, and my light. Learne mee to forget thoſe things that are behind mee, and follow hard towards the mark. O Lord, open thine owne Treaſures; and ſende downe of thy ſpirituall graces. Let mee finde a lifting vp vertue in thy ſpirit, continuallie raiſing vp my ſpirit. Speake peaceable things

2. Theſſ. 1. 7.

Phil. 3. 13.

things to my soule this morning; that all the day long I may rejoyce in thee. Giue mee faith, to applye the sweete promises of mercie made in thy Worde. Hedge mee so about with thy grace, that my secreet corruptions breake not out. Let my whole life bee a walking with thee, and a moving towards thee. Draw mee everie day somewhat neerer to thy selfe, and deface the image of sinne in me; that the image of Christ may bee set vp in my soule. Bee thou, O Lord, a bulwarke to thy servant, that the violent spait of the corruption of this time, dryve mee not away. Save mee,

Iohn. 12. 32.

that

that I communicat not with the ſinnes of other men, and cleanſe mee from my owne ſinnes. As this bodie of clay weareth, and waſteth, graunt O Lord, that ſinne may weare, and waſte in me. Bring the worke of thine owne grace to perfection; and leade mee from faith, to faith, and from feeling, to feeeling, vntill faith end in ſight, and feelling into an endleſſe fellowſhip, which I hope to enjoy in the Heavens with my bleſſed Head, and Husband *Ieſus* Chriſt, *Amen.*

1. *Tim.* 5. 22.

Rom. 1. 17.

1. *Cor.* 13. 12.

Evening

Evening meditation of
the fourth Day.

I Bleſſe the time, wherein *I* was acquainted with thy Majeſtie. If thou hadſt not
Eph. 2.12. ſent the light of thine owne Spirit; as I was borne a ſtranger, I had died a ſtrãger.
Eph. 2. 3. I confeſſe, O Lord, that before my calling I was doing the workes of the fleſh, and of the minde, and was by nature the child of wrath, as well as others. But thou O Lorde, who art riche in mercie

mercie through the great love, that thou haſt loved mee in Chriſt Ieſus, haſt made mee to ſee, that I was walking in a way to mine owne damnation; Thou in mercie reclaimedſt mee, and broughteſt mee backe; yea, thou diddeſt pardon thoſe ſelfe-ſame ſinnes in mee; for the which, thou haſt condemned others. O Lord, what didſt thou ſee in mee, more than in others? Nothing but matter of wrath, and condemnation. Yea, Lord, as thou didſt ſeparate *Eliab* from *Eliſha*, walking in one way together, by a fyrie chariot; ſo haſt thou ſhedde mee from the reprobat, ſometime walking in one

Eph. 2. 4.

2. King. 2. 11.

one courſe with them. I ſay with thy ſervant *David*; Not vnto mee, not vnto mee, O Lord, but vnto thy Name let the glorie bee given. Who is able to thinke aright of thy mercy? all thy wayes are mercy & truth to them that feare thee. When *I* remember, what I haue beene, *I* am enforced to wonder at thy mercie. *If* thou hadſt beene as readie to puniſh mee for my ſinne; as I was readie to commit ſinne; I had had my portion amongeſt the damned Spirites ere now.

Pſal. 115. 1.

Pſal. 25. 1.

What follie was there, wherein *I* did not take pleaſure? I ſtopped mine eare at the voyce of GOD, and hearkened vnto the

voyce

voyce of the Serpent. The deceitfull pleaſures of ſinne, enſnared my ſoule, but thou haſt broken the grinne, and my ſoule, like a bird, hath eſcaped: all thinges are naked, and patent before him, with whom we haue to do. Thou didſt ſee *Nathanael* vnder the figge tree. *I* do therefore in all humilitie, crave thee mercie for all my ſinnes, before my calling, and alſo after my calling. Like a Dogge, *I* haue returned to my vomite, and like a Sowe waſhed, *I* haue defiled my ſelfe in the myre againe. After that thou hadſt made mee cleane, theſe ſame ſinnes, for the which I haue lamented, and repented

Pſal. 124. 6.

Heb. 4. 13.

Iohn. 1. 48.

2. Pet. 2. 22.

ted, I haue falne into againe. As my ſalvation was begunne of thy mercie; ſo let it bee continued, and perfected of that ſame mercie; for mercie is all I leane to. At that laſt houre, when all theſe outward comforts, as falſe friends will flie from mee in my greateſt neede; then Lord, bee at my right hand; yea, bee in the ſecreet corner of mine heart, that my death, as well as my life, may edifie others in the faith of Chriſt. Let my mouth, whilſt I haue breath, vtter foorth a good matter. Then leade thou mee through the valley of death, and in end bring mee into that glorious, and lightſome Pallace:

Pſal 110. 5.

Pſal. 45. 1. 2.

where

where the glorie of God ſhineth moſt brightlie, that my ſoule may ever bee delighted with the brightneſſe of his Face; and may haue my part in that Songe of Thankeſ giving, which the glorified Spirites ſound to the praiſe of GOD, to whom be everlaſting praiſe. *Amen.*

Pſal. 17. 15.

Rev. 5. 9. 10. &c.

Morning meditation of the fift Day.

Heavenly Father, as all the waters runne into the Ocean, ſo doth all poore ſinners powre out their complaintes in thy boſome. Thou art the onelie refuge of a wearied ſoule; to thee onelie doe wee flie in our greateſt neceſſities, and at thy mouth, doe wee ſeeke reſolution in our moſt perplexed

plexed affaires. I haue ma-
nie things to lament to thy
Majeſtie, but in ſpeciall, I
lament to thee that my me-
ditations are ſo confuſed,
and mixed, with impertı-
nent cogitations. Lorde,
this is a token of a confuſed
heart. *I* am ſorie that the
heart, which ſhould bee the
dwelling place of thy Spi-
rit; ſhould bee ſo preoccu-
pied by earthlie, fleſhlie,
and profane cogitations.
I may withdrawe my ſelfe
from the companie of the
Worlde; but (allace) I can
not with-drawe my ſelfe,
from a profane heart; where
ever *I* goe, I carrie a pro-
fane heart about with mee.
and albeit, thou giveſt mee

an outward libertie to bow the knee of my bodie, yet my ſpirite is bound. Ah Lord! I can neither ſpeake nor thinke of thee, as I ſhould doe. Thou art infinite, vnmeaſureable, incomprehenſible; what can a finite creature take vp of an infinite God. Forgive mee, Lord, that I worſhip thee in ſuch ignorance, let mee ſee thee in a clearer light, and I ſhall worſhippe thee with a greater affection. The better, O Lord, that *I* know thee, the better *I* loue thee, the more will I reverence thee. That woman of *Samaria*, before Thee knew thee, preferred a drinke of water to thee; but from

Iohn. 4. 9.

from time ſhee knew thee, ſhee eſteemed much of thee, and preferred thee vnto all things. To the end therefore, O Lorde, that thou may haue that rowme in mine heart, that thou oughteſt to haue; manifeſt thy ſelfe more clearelie to my ſoule. Drawe abacke this curtaine off my ſoule, that I may take thee vp more ſenſiblie, *I* crave light, with the increaſe of light, and grace, with the increaſe of grace; faith, with the increaſe of faith; (and becauſe that heere is no perfection) Graunt I may ſtudie to a growth; vntill thou perfite thine owne worke, and in the meanetime, O Lorde,

conſider what I am, and where I am a weak creature, in a waſte Wilderneſſe. Therefore, as thou carried thy own *Iſrael* vpon Eagles winges, through the wilderneſſe towards that earthlie *Canaan*, carrie mee through this waſte Wilderneſſe of the Worlde, vntill I come to mine heavenlie *Canaan*. Thou knoweſt, O Lorde, my ſoule is as a ſhippe toſſed to, and fro, with continuall tempeſts; manie times when I haue a ſtraight courſe to Heaven; I am driven aſide by the contrarie windes of my corrupt affections. Lord Ieſus, bee thou Pylote to the Shippe of my ſoule; that *I* make no ſhipwracke;

as

as tentations, followeth tentations, like the waues of the sea, everie one vpon the backe of another; so let grace bee doubled, that although Satan seek to winnow me as wheat, yet he prevaile not. I long O Lord to be with thee, where Satan will not tempt, sin will not accuse, and these vnrulie affections will not trouble me. Ah, when shall this poore spirit bee disburthened of this lodging of clay, that that, which is divine, may behold thy divine Majestie alwayes so long as I am heere in the bodie.

Thou that teachedst *Davids* fingers heere to fight; so that a Bow of brasse, was not able to withstand him. *Psal. 18. 33.*

So, ſtrengthen thou mine arme, that I may bee able to reſiſt theſe malitious enemies. Thy ſervant *David* overcame the Lyon, and the Beare, and the vncircumciſed *Philiſtim*; yet was hee overcome with his vncircumciſed heart. Of all difficulties, it is the greateſt to ame man to overcome himſelfe. Lord, helpe mee by grace, to fight againſt my ſelfe. I will not deſpare, Lord, notwithſtanding of all theſe enemies, ſo long as I may make my plaint to thee. Thy eyes are vpon the luſt, thine eares open vnto their crye. Thou didſt heare the groanings of thine owne *Iſrael*; Lorde, heare the gro-

Pſal. 34. 15.

nings

nings of my ſoule. Thine eare, O Lorde, is not heavie, nor is thine hand ſhortened; ſtreatche foorthe the arme of thy mercie, and help my diſtreſſed ſoule. Didſt not thou command the ſtormie windes; and raging ſeas when thy Diſciples were in hazard! and they obeyed thee. If my ſmall affections never rage ſo mightilie, if thou wilt command peace, they will ſettle, and bee obedient to thy voice. And now, O Lorde, this daye wherein I am entred, I know not what inconvenient I may meete with, leade me ſafelie through all difficulties (O thou) that art the ſhepheard of my ſoule, that I

Eſay. 59. 1.

Pſal. 23. 1.

safelie going through the snares of this daye; at evening I may bow my knees, and sound thy praises in Iesus Christ. *Amen.*

Evening meditation of the fifth Day.

I Haue wandred frō thee, O Lord, this day. That troublesome Spirit, hath oppressed my Spirit, with varietie of vnnecessarie affaires. I busse my selfe about manie thinges, but yet one

Luc. 10. 42.

thing

thing is needfull, I finde by daylie experience, that the cares of this worlde are thornie cares; they prieke, and annoy my ſoule; they chocke the ſeede of grace, which in mercie thou didſt ſowe i to mine heart: they are mightie impediments to the growth of my inner man. *I* pray thee, let not theſe earthlie cares diminiſh mine inward peace, nor prejudg my vnion with thy *Ma*-jeſtie; nor draw on darknes vpon my mind. but O Lord, let the ſecret beames of thy lightſome face continuallie ſhine vpon my ſoule. Let mee ever live in a ſpirituall ſenſe of my vnion, from the which, ſuch inward joy may flow

Mat. 13. 7.

flow to my ſpirit, as may make all eſtates acceptable to mee. O Lorde, of all difficulties, I finde it the greateſt, to keepe the heart in a ſenſe of thy preſence. I confeſſe, O Lorde, for all the paines I haue yet taken in thy worſhip; if thou yet leaue mee, I may fall into as great Athiſme, as they who never knew thee. Therefore, waken my Spirit; renew my ſenſes; lift vp all the powers of my ſoule, that I may ever minde heavenlie things. *Phil. 3. 19.*

True it is, O Lord my earthly calling is a great impediment to my heavenlie calling; althogh I were no ways diſtracted, but all times gave my

my ſelfe to reading, prayer, and meditation; it were litle enough for the intertaining the life of Chriſt in my ſoule. But O Lorde, as thou haſt laide a double burthen vpon mee; ſo double thy Spirite vpon mee, that even whileſt I am doing the points of my earthlie calling; my ſpirit may bee above. Lorde, open mine eyes, that I may ſee my predominant ſinnes; let mee not bee a ſlave to my affections, but give mee grace to ſtrive againſt everie ſinfull motion And as thou O Lord, doſt now cover all thinges heere beneath with darkneſſe; ſo cover my ſinnes, that they bee not ſeene

ſeene againe. Let never mine heart bee ſo farre from thee, as it hath beene; neither bee thou ſo longe abſent from my ſoule. Write my name vpon the palmes of thine hands, and let mee be as a ſignet vpon thy right hand. O thou the Watchman of *Iſrael*, who neither ſlumbreſt, nor ſleepeſt; bee thou my keeper this night. Let this temporall reſt, bee a pledge to mee of that everlaſting reſt, which I hope to enjoye in the Heavens through Ieſus Chriſt.

Eſay.

Pſal. 121. 3.

Amen.

Morning meditation of
the ſixt Day.

I Complaine to thy Majeſtie, of the vnceſſant malice of my ſworne enemie, hee is a reſtleſſe tempter, and I am a careleſſe reſiſter: hee knoweth my weakneſſe, and taketh his advantage of my infirmities. When I haue beſt reſolutions to ſerve thee; then rageth hee moſt againſt mee; and when I ſet

ſet my face towards heaven, then hee laboureth to dryve me frō the right mark, that Evill one albeit I went not to my reſt, after incalling vpon thy name, yet hath caryed my fantaſie after profane, earthlie, and carnall thinges. Ah Lorde! what hee cannot accompliſhe in the daye, hee laboureth to bring it to paſſe in the night. Take not theſe for mine actions, but for mine enemies diveliſh ſuggeſtions. I wold wiſh the minde were ſo pure, and the heart ſo ſpiritualle diſpoſed, that ever, ſleeping, or waking I were about ſpirituall matters. And becauſe, O Lord, thou canſt not dwell inro a filthy heart, ſweepe

ſweepe the houſe of my ſoule; waſh mee a-new, and make mee cleane: prepare a lodging for thine owne Spirit into the ſecreet corners of mine heart: poſſeſſe thou thine owne dwelling, for thou haſt bought it with the bloode of thine owne Sonne. Keepe me, O Lord, vnto that Life, which thou haſt keeping for mee, and whileſt I am heere in the bodie; ſave mee from carnall ſecuritie. Let my delite ever bee to watch, and praye, and multiplie the ſpirit of prayer vpon mee. Let mee not wearie of weldoing, but leade mee in thy pathes. I am ſorie that my time hath beene ſo waſted, time

Pſal. 51. 7.

1. Iohn. 1. 7.

1. Pet. 1. 5.

Mat. 6. 6.

Pſal. 23. 3.

time ſlydeth away, and I profite litle, or nothing in it. Let no day ſlippe away without ſome ſpirituall advantage. O Lord I count it my greateſt gaine, to gaine Christ: yea, I eſteeme all things doung in reſpect of him. Let mee feele ſenſiblie, O Lorde, that I am rooted, and builded in him. Let vertue proceed from him to heale my diſeaſed ſoule, in him. Lord, bee well pleaſed with mee thy weake ſervant. Furniſhe mee with grace, to doe everie point of thy worſhippe with ſome peece of good conſcience: that in the end thou bee not aſhamed of mee, nor denie mee not to bee thine; but mayeſt

Phil. 3. 8.

Eph. 2. 20.

mayeſt call vpon mee, ſaying; *Come faithfull ſervant, enter into thy Maſters reſt*; vnto the which reſt, O Lord of thy infinite mercie bring this poore ſoule of mine, in thy owne good time.

Mat. 25. 21.

Amen.

Evening Meditation of the ſixt Day.

WHAT ſhall *I* render vnto the Lord for all his benefites beſtowed vpon mee a ſinfull worme. *I* haue found thy kindneſſe in outward things

Pſal. 116. 12.

I haue had a proofe of thy favour in inward mercies. If *Ruth*, when ſhe found favour with *Booz*, in ſuffering her to gather cornes on his field amongſt his ſlaves, and give her bodilie refreſhment with his ſervants, made ſuch an humble confeſſion, ſaying, What am *I*, that I ſhould haue found favour in thine eyes, and that thou ſhouldeſt knowe mee, ſeeing I am a ſtranger? What may *I* ſay to thy Majeſtie; who albeit *I* was a ſtranger from the wombe, yet haſt thou O Lord, received mee to mercie, and communicateſt of thy ſpirituall Treaſure to my ſoule. O Lord, thou haſt powred in life in my ſoule,

Ruth. 2. 3.

ſoule, where Death had taken ſeaſing; yea, as thou quickened *Lazarus* his dead bodie, ſo haſt thou quickened my dead ſoule; thou madeſt light to breake vp, where there was nothing but darkneſſe. As the morning clowde paſſeth away at the riſing of the Sunne, ſo the clowde of naturall darkneſſe, paſſeth away at the breaking vp of the light of thy Face Thou haſt O Lorde, brought libertie to my ſoule, where *I* was fettered in the chaines of an vnbelieving heart, whereas at my firſt wakeninges, I found terrours, feares, accuſations, and great inward griefes; thou haſt now pacified

Iohn. 11. 43.

I haue had a proofe of thy
favour in inward mercies.
Ruth. 2. 3. If Ruth, when she found fa-
vour with Booz, in suffering

TIGHTLY

BOUND

of thy spirituall Treasure in
my soule. O Lord, thou
hast powred in life in my
soule,

ſoule, where Death had taken ſeaſing; yea, as thou quickened *Lazarus* his dead bodie, ſo haſt thou quickened my dead ſoule; thou madeſt light to breake vp, [illegible] there was nothing [illegible]kneſſe. As the mor[illegible]lowde paſſeth away [illegible]riſing of the Sunne, [illegible] clowde of naturall [illegible]eſſe, paſſeth away at [illegible]eaking vp of the light [illegible] Face Thou haſt O [illegible]e, brought libertie to [illegible]oule, where *I* was fet[illegible]d in the chaines of an [illegible]elieving heart, whereas [illegible]my firſt wakeninges, I found terrours, feares, accuſations, and great inward griefes; thou haſt now pacified

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Iohn. 11. 43.

ſied my ſoule, and brought peace, and joye, to mine heart. Bleſſed bee the time that ever I knew thee! happie was that houre, wherein thou manifeſted thy ſelfe vnto mee. *Peter*, *Iames*, and *Iohn* were ſo raviſhed with the glorie of Chriſt his tranſfiguration, that they deſired never to have removed off that mountaine; ſo Lord, the ſmalleſt glimmering of thy light doeth ſo delight the heart; that it maketh vs to forſake all, that wee may abyde with thee. I ſay to thee, O Lord, as *Ruth* ſaid to *Naomi*, where thou goeſt *I* will goe. My deare Lord, ſtrengthen my weak faith, that day, by day, I may

Mat. 17. 1. 2.

Ruth. 1. 16.

may get a faſter grippe of Ieſus Chriſt; and howbeit I continue not at all times in the like degree of feeling: yet let never my faith faile mee, and whenſoever I miſſe thee; give mee grace to ſeeke thee with a ſorrowfull heart vntill I finde thee. Leade me forward from faith, to faith, and feeling, to feeling, vntill faith end in ſight, and feeling in a perfite fruition of theſe ſupernaturall joyes, which I longe for, and daylie awaite in Chriſt Ieſus, our Lorde, and Saviour,

Amen.

Morning

Morning meditation of
of the ſeventh Day.

IT hath pleaſed thee, O Lord, to ſeparate this Day from the reſt of the dayes for thine onelie worſhippe. LORD, in like manner ſeparate mee from my corruptions; and in ſome meaſure ſanctifie mee this Day to thy ſervice; that I may dedicate the ſame whollie to thy ſervice; and not onelie ceaſe

ceaſe from medling with my worldlie buſineſſe, but I may ceaſe from ſinne, and haue all the powers of my ſoule lifted vpward, (O Lord) warme mine heart with the loue of thee, inflame mine affections with the zeale of thy Glorie: Oh, Lord, how long ſhall I dwell in the tentes of *Kedar*, when ſhall this wearifome pilgrimage be ended? when ſhal that bleſſed *Iubile* come, when all thy Saintes ſhall be ſet at libertie? and wee to enjoye perfect reſt with thee for euer. Heere I am oppreſſed with feares, doubtinges, dradneſſe of ſpirit, blindneſſe of minde: In the meane time, ſweet Chriſt Ieſus, leaue me not in this place

Pſal. 120. 5

of my baniſhment, for thou art Light, and without thee I can doe nothing but walke in darkneſſe: Thou art Life, and without thee; there is nothing but preſent Death: Thou art the Way, and without thee I can doe nothing but walke in the broad way. Goe thou before mee, my deare Sauiour, then ſhall I cheerefullie follow thee; let mee ſee the way I ſhould walke into, and lead mee into that way: Make the light of thy face continually ſhine vpon my ſoule, that in thy light, I may ſee light. And now (O Lord) ſince I am to goe to thy houſe to heare thy will out of thy Word, be thou my convoy: and giue

Iohn. 8. 12.

mee

mee grace to take heede to my feete, when I goe to the houſe of the Lord; grant I may watch ſo narrowly over mine heart and minde, that I bee not wandring in tyme of thy worſhippe; make thy word comfortable vnto my ſoule, yea, let it bee ſweeter to mee, than the honey and the honey combe; that I may returne from thy Service, with a minde more illuminated, and heart by grace better eſtabliſhed, and affection better informed, and all the powers of my ſoule in a greater meaſure ſanctified, finally ſo rule me by thy good Spirit this day, that no part of it bee ſtollen away from thy ſervice, but that I may ſpend it

Eccl. 4 5.1

it ſo regiouſlie, that when the Evening ſhall come, I may reape the peace of a good conſcience; the which peace is to mee an arles pennie of that endleſſe Peace I hope to enjoye in the Heavens, through Ieſus Chriſte our Lord, Amen.

Evening Meditation of the ſeaventh Day.

O Lord, my God, although thy Majeſty knoweth it was my purpoſe in the Morning, to haue ſpent this whollie day in thy ſervice, yet

I haue ſtollen a part of it frō thee, my minde hath gone a whooring after other vanities, no, I dare not, but confeſſe, that euen in the verie houre of preaching and prayer, my heart hath wandred from thee: Oh, Lord, it is eaſie to promiſe obedience, but not ſo eaſie to performe; *I* perceiue by dooleſull experience, that my ſoule is ſubject to ſuch inconſtancie, that *I* can not keep it in one ſtate with thy Majeſtie, no, not the ſpace of one day, no, Lord, not one houre, yea, ſcarſe a quarter of an houre; *I* reſolve wel, but practiſe nothing; my deſire is euer to walke with thee, but (alace) everie moment I wander frō thee, *Rom. 7. 18.*

thee, manie are the changes whervnto I am ſubject, ſometime I finde the Spirit ſlightering vpward; incontinent drawing downe to the earth: ſometimes delighting to talk with GOD, at other times wearying of ſpirituall exerciſes; ſometime marveilouſlie enlightned with a great light at other times plight with a palpable darknes: ſometimes rejoycing with an vnſpeakable joye, other times, refuſing all comfort: ſometimes doubting and diſtruſting, othertimes firmelie believing, & ſtedfaſtlie apprehending: ſometimes longing for to be diſſolved, other times loving to ludge ſtill in this tabernacle of clay: In all theſe things where

1. Pet. 1.

Phil. 1.

where is my comfort but in this? that thou art vnchangable. As for mee, O Lord, *I* confeſſe, for my beſt action thou mightſt condemne me, for the ſinnes of my prayer, hearing of thy word: what then ſhould bee mine eſtate, if thou woldſt enter in judgment with mee? Teach mee to vvalke in trembling, and feare before thee, let it be my firſt care to keepe thy preſence, ſaue mee (O Lord) that by my vnclean thoghts, profane ſpeeches, & vngodlie actions, I quench not thy Spirit, but let mee euer finde that Spirit working & moving into my ſoule; when I wander, bring me home againe, when I fall, raiſe mee: when I ſleepe, waken me, & *Malach.* 1.

hold me waking (O Lord) that when the Bridegroome ſhall come, I may bee in the ranke of the wiſe Virgines, with my lampe clearlie burning attending his cõming. And finallie, forgiue mee all the infirmities of my prayers, and accept of my leane and vnworthie ſacrifice, in & through that alſufficient Sacrifice, that my bleſſed Lord hath offered in my name, & in the name of all theſe that loue his ſecond cõming, To him therefore bee praiſe, honour & glory for euer. Amen.

Mat. 25.

Nowe vnto the King euerlaſting, immortall, inviſible, vnto God onelie wiſe, bee honour and Glorie, for euer, Amen.

FINIS.

AN

Ascension of the SOVLE TO HEAVEN.

By meditation of the Passion, *Death*, *Buriall*, *and Resurrection* of our Lord, and *Saviour Iesus Christ.*

1. *Tim.* 3. 16.

And without contraversie; great is the Mysterie of godlinesse, God manifested in the flesh, iustified in the Spirit, seene of Angells, &c.

EDINBVRGH,
Printed by *Iohn Wreittoun*, 1625.

An Advertiſement

to the Chriſtian Reader.

MAN *in all his actions, purpoſeth to himſelf* Glorie, *and* Gaine, *whereof if hee giue vnto God the firſt, which is due vnto him, hee will make the ſecond redound to thy vſe: Therefore, ought wee with the Angels to ſing,* Glorie bee to God in the Heauen; *and with Zacharias,* Bleſſed bee the LORD GOD of Iſrael who hath viſited & redemed his people. *Luc. 2. 4.*

Then muſt wee conſider, what bee the benefites we gaine of Chriſt death, which are in number many, in feeling comfortable, in eſtimation moſt precious: The firſt is, Purgation of ſinnes; *thus happie is hee whoſe wickedneſſe is forgiuen, and whoſe ſinnes is couered:* Bleſſed is the man to whom the Lord imputeth none iniquitie, *but moſt miſerable are they that lacke theſe: The penitent ſinner of a troubled ſpirit, of a broken and a contrite heart, forſaking his owne wayes, and renounceing his owne imaginations, promiſing amendement, and purpoſing the fruites of repentance, confeſsing his owne miſerie, and appealing to the mercie of GOD, and the merites of Chriſt, hath his ſoule though* as red as Scarlot *waſhed in his moſt precious, gracious, and glorious bloode.* For, if the bloode of Bullocks, and Goates, and the aſhes of an Heifer, ſprinkling them, (that are vncleane) ſanctified as touching the purifying

Pſal. 32. 1. 2.

Pſal. 51. 17.

Mat. 4. 17.

Eſay. 1. 18.

Heb. 9. 13 14.

Lev. 6. 14.

ing of the flesh, *how much more shal the blood of* Christ, which through the eternall Spirite offered himselfe without spot to God; purge our conscience from dead workes, to serue the liuing GOD: *Thus the Blood of Iesus Christ the Sonne of God purgeth vs* from all sinne, O purge mee with this Hysope, and I shall bee cleane: wash, and I shall bee whiter than snow. 1. *Iohn.* 1. 7. *Isal.* 51. 7

2. *The second benefite is*, Remission *of sinnes*. *Sinne is in the Child of God, but it reigneth not. Sin is in the Elect*, but couered: *Sin is in the Heires of Saluation*, but not laid to their charge, because it is forgiuen: *As the* Arke *was couered with an golden sheetec, alled the* Propitiatorie: *So Christ is the propiciation of our sinnes*, by whom wee haue redemption through his Blood, euen forgiuenesse of them, *for the voyce of his blood is remission of sinnes euer proclaimed in the hearts of the godly*, calling for better thinges, than the blood of Abel. *Rom.* 8. 33. *Exod.* 25. 17. *Mat.* 26. 28. *Col.* 1. 14. *Eph.* 1. 7. *Heb.* 12. 24.

2. *The third Benefite of Christs passion, is* Deliuerance *from the curse of the Law, the Law accuseth Christ excuseth: The Law terrifieth, Christ comforteth: the Law curseth, but* Christ blesseth, for

Gal. 3.13. Christ hath redeemed vs from the curse of the Law, when hee was made a curse for vs, *for it is writ-*

Deut. 21. 23. *ten,* Cursed is everie one that hangeth on a tree. *And the Law was*

Iohn. 1. 17. *given* by Moyses, but Grace, and Trueth came by Iesus Christ: *in-*

Cant. 1. 4. 15. *deede, we bee but blacke by nature, yet are we white by Grace. Black in Adam,* yet comelie as the tentes

Cant. 6. 9. of Kedar, and as the curtaine of Salomō, yea pleasant in Christ: now in Him, wee looke as the Morning, faire as the Noone, pure as the Sun, terrible as an Armie with Banners, *hard fauoured by merite, but beautifull by Mercie,* for Christ is the

Rom. 10. 4. end of the Law for Righteousnesse

Iohn. 5. 24. to every one that beleeve. *They then which in a liuelie faith apprehend Christ crucified and risen againe:*

haue

haue what the Law requireth, that is, perfect obedience, performed by Christe imputed to them: who was delivered to death for our sins, and risen for our iustification. Thus hath hee put out the hand-writting of ordinances, that was against vs, which was contrarie to vs, he even tooke it out of the way, and fastened it vpon the Crosse. *Rom. 4. 24* *Rom. 4. 25.* *Col. 2. 14.*

4. *The fourth Benefite wee reape by Christes passion, is* freedome *from damnation, and purchase of eternall Life, for* God so loved the world, that hee hath given his onelie begotten Sonne, that whosoever believeth in him, should not perish, but have eternall Life: *For what destruction can come to them which are ingraffed in Christ? the* Authour and finisher of our faith and saluation, *who for the ioy that was set before him, endured the Crosse, and despised the shame, how can the* second death take hold on them that haue their part in the first Resurrection? *and are in* *Iohn. 3. 16.* *Rom. 8. 1.* *Heb. 12. 2. 3.* *Rev. 20. 6.*

Iohn.4.6. *Chriſt, the* Life *it ſelfe: For when*
Chriſt, which is our Life, ſhall
Col. 3.4. appeare; then ſhall we alſo appeare
Iohn. 10. with him in his glorie: *The De-*
vill can not pluck them away finaly
from GOD, who is ſtronger than
any, and hath giuen them to Chriſt,
who is one with the Father, and
Phil. 4.2. *hath their names* written in the
Rev. 20. Booke of Life *having waſhed their*
14. *Garmentes in the Blood of the*
Lambe. Hell cannot terrifie them,
which patientlie looke for an inhe-
Eph. 1. 4. *ritance in Heaven.* Wee are in
Rom. 5. 1. Chriſt by election before the world
was made. Wee are iuſtified by a
Rom.5.16. livelie Faith; the obedience of the
ſonne of God, being imputed vnto
1. Pet. 1. vs; wee are ſanctified through the
2. 22. Spirit; our ſoules are purified in o-
Iohn 15. 3. beying the Trueth. *Wee walke not*
Rom. 8.1. *after the fleſh, when wee reſiſt co-*
vetous cogitations, ambitious de-
Gal. 5.19. *ſires, voluptuous thoughts, envi-*
22. *ous conceits, malitious purpoſes, or*
whatſoever elſe corrupt of olde A-
dam. Wee walke after the Spirit,

when

when wee imbrace love, wee follow peace, and holineſſe, ſhow longe ſuffering, gentleneſſe, meekeneſſe, temperance, crucifieing the fleſhe, with the affections, and luſts thereof; to ſuch as are in Chriſt, there is no condemnation.

5. *The fifth Fruite wee haue of Chriſt his Paſsion is, the* Wrath *of God, is pacified, for as* they which obeye not the Sonne, ſhall not ſee Life, but the wrath of God abydeth on them; *ſo they which beleeve in the Sonne haue everlaſting Life reſerved in Heaven* for them, which by the power of God are kept to ſalvation; *for his ſak God pardoned all our offences*; and our ſinnes, and our iniquities will he remember no more; but will put his Lawes in our mindes; and write them in our hearts, and will bee our God, and wee ſhall bee his people; *for hee is his* beloved Sonne, in whom hee is well pleaſed; who is alſo our Advocate with the Father if we ſinne, even Ieſus Chriſt, the Iuſt.

Col. 3. 6.

1. Pet. 1. 4. 5.

Ier. 31 33 34.

Eſay. 42. 1.

Mat. 3 17.

1 John 2. 1,

6. *The*

Gen. 3.15. *Eph. 2.14* *Heb. 2.14.* *1.Iohn.3.8.* *Iohn. 18. 28.*

6. The ſixt benefite of Chriſt his paſsion, is, Victorie, *over Sathan for where ſinne is purged, and remitted, and not imputed, where the malediction of the Lawe is abrogated, where the ſecond Death is aboliſhed, where the wraith of GOD is pacified, there the Devill hath nought. For Chriſt* by death deſtroyed him that had power of death, (*that is*) the Devill, that hee might deliver all them, which for feare of Death, were all their lifetime ſubiect to bondage. For this purpoſe appeareth the ſonne of God, that hee might lowſe the workes of the Devill: *wherefore, though Sathan bee yet ſuffered to tempt the children of God, yet ſhal hee neuer bee able to draw them awaye from the ſtate of Salvation, becauſe*, God is faithfull, and will not ſuffer his, to bee tempted aboue their ſtrength, but ſhall in the middeſt of their tentation make a way, that they may bee able to beare it.

7. The ſeventh benefite is, Victorie

ne over *Death*, *and our freedome from the feare thereof:* (*for hee ſaveth*) I will redeeme them from the power of the grave. I will deliver them from death: O Death! I will bee thy death. O graue! I will bee thy deſtruction. Death, where is thy ſting? O graue, where is thy victorie! the ſting of Death, is Sinne; and ſtrength of ſinne, is the Law. But thankes be to God, who hath given vs victory through the Lord Ieſus Christ. *Now by the meanes of the death of Chriſt, death is nothing elſe, but a ſweet paſſage or way to eternall life to the faithfull*; for if any man keepe his word hee ſhall never ſee death. *Let vs therefore, couragiouſlie follow our Captaine, the Lord Ieſus Chriſt, who as hee did not periſh in Death, ſo ſhall hee not ſuffer vs to periſh neither*; he is the God of the living, and not of the dead: (*that is*) *which ceaſe to be. For this is his Fathers will which hath ſent him, that* of all, which hee had given him, hee

Hoſ. 13. 14

1. Cor. 15. 55. 56.

Iohn. 8. 51.

Mat. 22. 32.

hee ſhoulde loſe none; but raiſe them vp againe at the latter Daye, for the things, which the eye hath
Cor. 2. 2. not ſeene, neither eare heard, neither came into mans heart, *are*, which God hath prepared for them, that loue Him. *And finallie, beſides theſe ſingulare benefites by Chriſts*
Rom. 5.2. *Paſſion, wee haue the ſame* peace of conſcience, *which paſſeth all vn-*
Heb.2.18. *derſtanding*, *and* acceſſe to this grace, wherein wee ſtande, *by the mediation of Chriſt; and after this wretched life entrance to beholde the glorious, and bleſſed Trinitie, in Glorie, Maieſtie, and Eternitie.*

AND *now (Gentle Reader) that wee may make heauenlie, and ſpirituall vſe of his ſuffe-rings. Firſt, diligentlie weigh, what perſon in the Deitie did ſuf-fer. Secondlie, what hee did ſuf-fer. Thirdlie, why hee did ſuffer. And laſtlie, what our Mediatour*
1. *Pet. 2.* *requyreth at our hands The Apo-*
21. *ſtle ſayeth,* Chriſt ſuffered once for

vs; *that is the Sonne of God, and the Virgine Marie.* That Worde which was made flesh, and dwelt amongst vs, and wee saw (*sayeth hee*) the glorie ther of; as the glorie of the onelie begotten Sonne of the Father full of grace, and trueth. *And so confesseth Peter,* Thou art Christ, the Sonne of the living God *which was to* come, who when the fulnes of time was come, GOD sent foorth made of a woman, and made vnder the Law; for his name is Immanuel; being a child borne to vs; and a Sonne given vs, whose government is vpon his shoulder, whose name is wonderfull, Counsellour, the mightie God, everlasting Father, the Prince of peace. *But we should rather adore the Hypostaticall vnion, and Incarnation of the sonne of God, than searche it by our shallow braines anxiously: for the minde, and vnderstanding of man cannot reach to it; much lesse can it bee expressed by tongue, yea, and the verie* Angells admired, *that the*

Iohn. 1. 14.

Mat. 16. 16.

Gal. 4. 4.

Iohn. 7. 14.

Esay. 9. 6.

Eph. 3. 9. 10.

1. Tim. 3. 16.

the eternall ſonne of God, that did take the ſhape of a ſervant, and willinglie yeelded himſelfe to the ignominious death of the Croſſe.

Phil. 2.7. 8.

But why was thy Mediator both God, and man? If hee had beene man onelie, hee could not haue ſatisfied the Iuſtice of God, ſo ſhould our Redemption haue beene Vnperfyte, and not ſufficient, for he ſuffered in that nature, *that could ſuffer, that is,* the fleſh. *Yet becauſe of that ſtrait Vnion of both the natures in Chriſt, wee may conſcientlie ſay, God to haue beene dead, and crucified for the ſonne of man,* and purchaſed his Church, by his owne Bloode.

1. Pet. 4. 1.

Act. 20. 28

Now then, becauſe thy Mediator is God, hee can free thee from death and Hell, and becauſe hee is man, bone, of thy bone, and fleſhe, of thy fleſhe, *hee is ſenſible of thy miſerie*; for wee haue not a high Prieſt, which can be touched with the feeling of our infirmities; but was in all thinges tempted in like

1. Tim. 2. 5

Heb. 4. 15

ſort

ſort; yet without ſinne; goe therefore boldly vnto the throne of grace that thou mayeſt finde mercie, and receiue grace, to helpe in time of neede. *But why did God perfyte this great worke of our Redemption from Sinne, by the death of his Son, & not by other meanes, beſides that it pleaſed God to declare his minde moſt euidently to vs, it belongeth to the Iuſtice* GOD *by the ſame reaſonable creature, the Deuill ſhould bee ouercome which hee had gloried to bee ſubdued by him, as God therefore hee triumphed ouer Death. The offering of* Iſaac *is a ſhadow of this diſperſation done for vs:* Iſaac *being a type of the diuinitie, and the* Ram *of the humanitie. In the purification of the* Leper *alſo, for whom was taken two* Sparrowes *aliue and cleane*, whereof the one was killed, and the other dipped in the blood of the ſlaine, then let goe the liue Sparrow into the broad fielde: *And ſo of the two Goates offered for the ſinnes of the people*

Gen. 3.15.

Gen. 22. 8.

Leu. 14. 4.

ple, whereof the one was ſacrificed, and the other did eſcape.

2. What did hee ſuffer? in Soule and Body man hath ſinned: ſo did hee ſuffer in both; not in his Paſſion onely, but all the time of his life hee was in the fleſh; As his povertie, flight to Egypt, *and all other his perſecutions, contained in the hiſtorie of his Goſpell, declare.*

Eſay. 53. 4. 3. *Why ſuffered hee?* ſurelie hee hath borne our iniquities, and caried our ſorrowes; hee his own ſelfe bare our ſinnes in his body on the tree; *that wee beeing delivered from ſinne, ſhould live in righteouſneſſe*, by whoſe ſtripes wee are healed. *Thy treſpaſſes brought ſhame and ignominie on thy Saviour, and nailed him to the Croſſe, and drived him to the loweſt part of the earth.*

1. Pet. 2. 24.

Hence doeth ſhine God his Iuſtice *and* Mercie *to Vs ward; and eſpecially Ieſus Chriſt his love to Vs all: Of his* Iuſtice, *puniſhing ſin:*

The

The Angells which kept not their first estate; *deludge of* Noah, *the subuersion of* Sodom, *and* Gomorha *are examples which* suffer the vengeance of eternall fire, *Chorah, Dathan, and Abiram, their destruction, and the miserable desolation of Ierusalem*; the bewtie of the earth, and the chosen habitation of GODS worship can beare record. *But none of them all can bee compared with this, that God would not, but by the death of his onely begotten Sonne be pacified for our sinnes.*

Iud. 6. 7.

Gen. 19. 24

Numb. 16. 32.

Mat. 23. 37. 38.

Psal. 76. 2.

Cease therefore to provocke so iust a GOD by thy wickednesse: since thou receiuest a kingdome that can not bee shaken; *craue grace, that thou may so serue GOD, that thou mayest please him with reuerence and feare*; for euen thy GOD is a consuming fire, whose wrath is reuealed frō Heauen, *against all vngodlinesse and vnrighteousnesse of men: The fierce Lyon is tamed and daun-*

Psal. 95 7. 8.

Heb. 12. 28

Rom. 1. 19.

toned,

toned, when the Whelp is beaten with roddes in his ſight: : caſt thou
Pſal. 147. 19. 20. off ſuperfluitie of malicioufnes, for whilſt thou ſeeſt, not onelie
Eſay. 2.6. the people deareſt to GOD of any, for hee hath not ſo done to everie nation, ſo dangerouſlie forſaken, becauſe they did not repent, nor acknowledge the day of their viſitation: but his well-beloved
1. Iohn. 3. 5. Sonne alſo in whom hee is well pleaſed mayeſt thou behold to die, that execrable death, becauſe he appeared, that hee might take away our ſinnes, and in him is no ſinne.

Deſpiſe not, therefore, the riches
Rom. 2.4. of his bountifulneſſe, and patience, and long ſuffering, not knowing that the bountifulneſſe of GOD leadeth thee to repentance.

It behoued our woundes to bee
Eſay. 1.6. verie deepe, and corrupt, which could not bee healed, but by the woundes of the Sonne of God: hee hath redeemed vs, not to ſinne, but from ſinne, not with corrup-

tible

tible thinges as Siluer, or Gold, but with the precious bloode of Christ, as of a Lambe vndefyled, and without spotte. *How sore punishment shall hee bee thought worthie, which treadeth vnder foote the Sonne of GOD, and compteth the blood of the Testament, as a vnworthy thing, wherewith hee was sanctifyed, and despiteth the the Spirit of Grace?* 1. Pet. 1. 17. 18. Heb. 10. 29

Againe, nothing more could declare GODS mercie, than the death of his owne Sonne, what is dearer to man, than his owne children? Iacob *deploreth his sonne* Ioseph. David *yeelded a bitter and heavie sorrow for* Absolon, *yea, in Rama* was a voyce heard, mourning and weeping, and great lamentation *Rachel* weeping for her children and would not bee comforted. *for such care hath procured in many astonishment, rather than teares: seeing, therefore, that GOD hath deliuered his Sonne, begotten from all eternitie, equall with* Rom. 5. 8. Ioh. 3. 16. Gen. 37. 34. 35. 2. Sam. 18. 23. Ier. 31. 15. Phil. 2. 6.

with himſelfe, coeſſentiall, and conſubſtantiall to a ſhamefull death for thee: deſpare not with that damned Crue, Cain, Saul, *and* Iudas: *But rouſe vp thy ſelfe in the conſcience of GODS mercie, ſaying with* David, The Lord is full of compaſſion and mercy, ſlow to anger, and of great kindneſſe, hee will not alwayes chyde, nor keepe his anger for euer; he hath not delt with vs after our ſinnes, nor rewarded vs after our iniquities; *for as high as the Heauen is aboue the Earth*, ſo great is his mercies towardes them that feare him: So farre as the Eaſt is from the Weſt, ſo farre hath hee remoued our ſinnes from vs. As a father hath compaſſion on his children, ſo hath the LORD compaſſion on them that feare him. *For as by one mans* diſobedience, many were made ſinners: So by the obedience of one, many ſhall alſo be made righteous: *For where ſinne aboundeth*, there

Pſal. 103. 8. 9. 10. 11. 12.

Rom. 5. 20. 21.

grace

grace *aboundeth more, that as ſinne* hath reigned vnto death, ſo might grace alſo reigne by righteouſnes vnto eternall Life, by Ieſus Chriſt our Lord, who was made a curſe for vs, that the bleſſing of *Abraham* might come on thee, through Chriſt Ieſus. *Thus is hee made vnto* vs of GOD, Wiſedome, Righteouſneſſe, Sanctification, and Redemption: *Seeing, therefore, that wee haue Chriſt, the pledge of GODS fauour and loue, who hath payed more, than wee were indebted, and hee reſtored*, that which hee tooke not; *and hath merited more for vs, than the Ocean Sea is bigger, thã the ſmalleſt droppe of water. The righteous GOD of his Iuſtice being once ſatiſfied; cannot ſue double pay, in puniſhing theſe that beleeue in Ieſus Chriſt.*

Gal. 4. 4 5.

1. Cor. 1. 30.

Pſal. 69. 4.

And what can bee ſaid of Ieſus Chriſt his moſt burning Loue *to mankind? neuer Bridegrome loued his Bride ſo intirelie and ardentlie*

dently & never man matched ſo vnworthily, and with greater diſparagement in marriage, as Chriſt and his Church: If thou ſee any caſt his affection vpon a Wench deformed, maimed, yea, a ſcold, and durty, thou wilt ſay, Such a one is benummed yea, bewitched. But God, when
Eph. 2. 2. we were dead in ſin and treſpaſſes,
yea, which is worſe, walked after
1. Iohn. 1. 8. the courſe of the Devill his enemie,
emptie, and voide of all goodneſſe, ſlaughted, and defyled of all vice; of meere vnlookt-for love, not onlie had hee given his onelie begotten Sonne, to deliver vs from the bondage, and ſlaverie of Satan; but
Rom. 5. 6 7. *hath adopted vs* to be ānexed heires
with him; thus that loving Chriſt, when wee were yet of no ſtrengthe
dyed at his time for the vngodlie,
that through death; which was for
Heb. 9. 15. the redemption of the tranſgreſſions; they which are called, might receive the promiſe of the eternall inheritance: Doubtleſſe one will ſcarſe die for a righteous man, but

yet for a good man one dare die.

Thus (I ſay) that God ſetteth out his loue towards vs, ſeeing that while wee were yet ſinners, Chriſt doth for vs, wee were altogether deformed, of polluted, and poyſoned parents, *from whom deſcended an hereditarie corruption, which wee increaſe daylie by the abhominable and deteſtable thoughtes, words, and deades*: none eye pitied vs, none had compaſsion vpon vs, *when we lay*, not halfe dead, but ſtarke dead, and buried in ſinne; *But thou as the* Samaritane *tooke vs vp, and made vs thy people, which* were not thy people: beloved, which were not beloved: that beeing delivered out of the hands of our enemies, wee might ſerue thee all the dayes of our life without feare, *in holineſſe and righteouſneſſe before him.*

Ezc. 16. 34. 56.

Luc. 10. 33.

Hoſ. 2. 23.

Luc. 1. 75.

4. *What doeth thy Spouſe and Redeemer require at thine handes for all theſe his kindneſſe beſtowed vpon thee? euen that thou ſhouldeſt*

loue

loue him againe: For in this appeareth the loue of GOD towardes vs, becauſe GOD ſent his onely begotten Sonne in the world, that we might liue through him, heerein is loue, not that we loued GOD; but that hee loued vs, and ſent his Sonne to be a reconciliation for our ſinnes.

1. Iohn 4. 19.

Let vs prooue therfore thankefull, obedient, and direct our life according to his will and word. Now this is the loue of God, that wee keepe his Commandementes; *No man will ſay, hee loueth the King, and gaine-ſtand his Lawes: but for euery triſle, & ſmall moment will contraueene the ſame: ſuch is the inconſtancie and ingratitude of corrupt nature, that wee will place the obiect of our loue in flat contrarie thinges, to the libertie which we haue acquyred by Chriſt.*

1. Iohn. 1. 3.

Let vs therefore, bee aſhamed of this perverſe, & extreme vnthankfulneſſe, and reciprocate our mutuall loue vnto him; leaſt wee bee excluded

cluded from that eternall Ioy, and bleſſednesse with the gueſt, which had not on the wedding garment, who was bound hand, and foote, taken away, and caſten into vtter darknesse. *Mat. 22. 12. 13.*

Secondlie, our Mediator craveth of vs, that wee imitate, and expresse his example, ſo farre as hee ſhall beſtowe his heavenlie grace vpon vs, for heerevnto are wee called, for Chriſt alſo ſuffered for vs, leaving vs an example, that wee ſhoulde followe his ſteps. *1. Pet. 2. 21*

Wee ſhoulde therefore, ſtudie, and endevour our ſelves to acquyre theſe vertues, which ſhined in him; as firſt, his obedience to his heavenly Father, and humilitie vnto Death, even the Death of the Croſſe Secondlie, *Faith, and Prayer, in all our afflictions, and perſecutions, and dangers*; for hee waiteth patientlie for the Lorde, and hee inclined vnto him, and heard his crye. *Phil. 2. 8.* *Pſal. 39. 1.*

Thirdlie, his patience for he was oppreſſed, he was afflicted, yet did hee not

hee not open his mouthe; hee was
Eſay.53.7. brought as a ſheepe to the ſlaughter; and as a ſheepe before her ſherer, is dumbe, ſo hee opened not his mouth. *Fourthly, loue to our neighbour*, for this new Commandement
Iohn. 13. 34. 35. gaue hee vnto vs, That wee ſhould loue one another; as hee hath loued vs: ſo alſo wee ſhould loue one another; for by this, ſhall all men know that wee are his Diſciples; if wee loue one another. *Fifthlie, wee ſhall meditat aright on his Paſſion, if wee after his example*, forgive our
Mat.5.44 enemies, when they offend vs; loue them, though they hate vs; praye for them, though they curſe vs.

Thirdlie, our Mediator craveth of vs, that wee mortifie our members, *which are vpon the earth, we crucifie the fleſh, with the affections* by putting off the old man,
Col. 3.5. which is corrupt through the deceiueable luſtes, and putting on the new man, which after God, is created vnto righteouſneſſe, and true holineſſe: that we walk honeſtlie,

lie, as in the day time, not to fulfill the concupiſcence of the fleſh, *for that were to forget Chriſtes paſſion, to ſeeke to crucifie him againe: to ſerue our enemy from which to redeme vs, Chriſt died, to deſtroy that, as much (as in vs is) which Chriſt ſo dearly had bought: for what mother will cauſe inciſion to bee made in all the woundes of her bodie, and to guſh out her blood, for the cleanſing of the ſores of her childe? but Chriſt hath not ſpared one drop for vs.*

Eph. 4. 14.

Rom. 13. 13

Heb. 6. 6.

Fourthlie, hee craues that wee ſtedfaſtlie beleeue by him to bee ſaued, and liue and die in true repentance: for our ſinnes which made a diuiſion betwixt God and vs, which brought the Sonne of God from heauen into this Vaile of miſerie, and cauſed his death, which ſhould make our heartes to bleed, and flee from Sinne, as from a Serpent, to renounce Sathan, with his workes, to bee grieued

for our ſins to cry for mercie continuallie: Then GOD will reioyce and delite to doe vs good: then will hee bleſſe vs with ſpirituall bleſſings in heavenlie places. *And whatſoeuer* wee ſhall doe, it ſhall proſper: for hee ſhall compaſſe vs with his mercie, as with a Shield. Doubtleſſe, kindneſſe ſhall follow vs all the dayes of our life, and wee ſhall remaine for euer in theſe Ioyes appointed for them that looke for the appearance of the Lord Ieſus Chriſt, to their immortalitie.

Amen.

Eph. 1. 3.

Pſal. 1. 3.
Pſal. 32. 7.
Pſal. 23. 6.
2. Tim. 3. 8.

IOANNES LODOVICUS Vives.

ADmirabilẽ cerno ſpeciem amoris. Caput inclinat tua celſitudo, ut nos exaudiri & poſsimus & ſperemus: porrigis oſculum ad pacẽ, & reconciliationem, quam tu offenſus, laſſuſq; nobis offers ultrò, qui fecimus iniuriam: expandis ad complexum brachia: oſtendis perforatas manus, ut omnia dilargiare, nihil retineas. Apertum eſt latus cordis tui, ut illuc nos recipias, ſi velimus per oſtium patens ingredi: fixos habes pedes, ut ſciamus nunquam te a nobis receſſurum, ſi ipſi non receſſerimus. O pater noſter, & Domine, vides duritiam noſtri cordis, nedum lenitatem. Non ſatis eſt nos tam blandè, tam dulciter, tam amicè allici, atque invitari; trahe, rape nos, finge novum cor, & obſequens: nam hoc noſtrum lapideum eſt, nullas ſentit blanditias, nullâ ingentium bonorum ſpe movetur.

***

LECTORI.

PRo ſervis Dominus moritur, pro ſontibus inſons,
Pro ægroto medicus, pro grege paſtor obit.
Pro populo Rex maſtatur, pro milite Ductor,
Proque opere ipſe Opifex, proque homine ipſe Deus.
Quid ſervus, ſons, ægrotus, quid grex, populuſque,
Quid miles, quid opus, quid ve homo ſolvet? Amet.

B. R.

An

Aſcenſion of the SOVLE to Heaven: *By the Paſſion of Ieſus Chriſt.*

And firſt, wherein the holie *and ſaving meditation there-* of conſiſteth, ſecondly, which *bee the principall parts* of the Hiſtorie, whereof ſome not all are handled.

THat worthely thou mayeſt vnder-ſtand, theſe two thinges are neceſſarie: Firſt, the knowledge of the Hiſtory, which is common to the Elect, and the Reprobat.

Secondlie, the ſpirituall notice and application thereof to thy ſelfe: The firſt is neceſſarie for all that purpoſe to be ſaved; but it is not enough, and ſufficient.

For how canſt thou apply the paſſion of the Lord Ieſus to thy ſelfe? vnleſſe thou be inſtructed therein: *For how can they call vpon him in whom they haue not beleeued?* And how can *they beleeue in him, of whom they haue not heard? And how ſhall they heare, without a Preacher?* *Abraham had long agoe cognition beereof, as Chriſt witneſſeth: Your father Abraham reioyced to ſee my day, and hee ſaw it, and was glad.* So *David* in his 22. Pſal. and manie moe as if he had bene ſtāding

Rom. 10. 14.

Iohn. 8. 56.

by

by that wooden croſſe, and heard theſe words of Chriſts own mouth. And *Eſay*, in his 53. hath clearlie the hiſtorie of the Paſſion, as if he had beene at *Golgotha* in proper perſon: yet this hiſtoricall knowledge doth ſhoot ſhort, *For the Devils beleeue, and they tremble*; that is, haue a ſimple & naked knowledge. Our looking vp to Heaven doth not tranſport vs thither: So, that bare knowledge doeth not joyne thee with GOD, vnleſſe there be added a ſpirituall meditation, and ſpeciall application of his death to thy ſelfe, ſuch as was in *Abraham*, *David*, and *Eſaias*. The Prieſtes and Elders, the Phariſees, Scribes, and their ſervantes, *Iam. 2.19*

Pilate, *Herod*, and *Iudas*, and innumerable moe, knew this Historie, whereof, they were presidents and actours: but never one of them *voide of faith shall bee saved*, yea, it hade beene more tolerable to them never to haue seene nor heard of Christ, which maketh *them the more inexcuseable*: *For if bee had not come and declared his Fathers will, they would haue had some cloake to pretend, but now they haue none.*

Heb. 11.6.

Iohn. 8 24.

Mat. 11.21

Remember, all thy *life-time is short*, and insufficient, for the true knowledge of this so high a mysterie of salvation, which cannot be accordingly to the worth thereof expressed by any mortall, and neither canst thou be fully ravished in ad-

Iam. 4.14.

admiration heereof. It is not the ſaving vſe of this Tragicall hiſtorie often to ſpeake of it, or with teares and lamentations, or *ſuch humane feeling and ſenſe to bewaile*, that the moſt righteous Sonne of God, ſhould haue vndergone ſuch cruell and vndeſerved puniſhmentes, a moſt ſhamefull death it ſelfe, much leſſe to fall out in bitter imprecations, and ſpitefull curſings againſt *Pilate*, or *Iudas*, & remnant which contriued this innocent Lambes death; but it ſhould pearſe deeper in thine heart and ſoule; that (his grace aſſiſting) draw, *and mõue thee to earneſt repentance*, not to be repented of, patience in affliction; thankfulneſſe and brotherlie

Iohn. 14.1. Luc. 23.27

2. Cor. 7. 10.

therlie loue, to abhorre and deteſt ſinne, for which our Saviour was ſo tormented: never to diſpare, ſince for thy ſake, hee hath given him out of the deepe and gulfe of his love; who was his enemie, *but ſeeing whilſt thou was a ſinner, Chriſt died for thee, much more beeing now juſtified by his Blood, ſhall thou bee ſaved from wrath through him:* For thou mayeſt bee perſwaded, that, *if when thou was a foe, was reconcealed to God by the death of his Son, much more beeing reconcealed, ſhalt thou bee ſaued by his Life; for bee that gaue thee his Sonne, will not hee giue thee all things alſo?* Eſpeciallie during the time of thy life, carie a thankfull heart to thy Redeemer that,

Rom. 5. 8.

Rom. 8. 32

that for maintainance and defence of his glorie, *thou would suffer all calamitie and miserie whatsoeuer, yea, death it selfe,* thus (if it were possible) to make a requitall to him. But alwayes, which is most acceptable in his sight, by true faith establish thy confidence, that after all the distresses of this wretched world are finished, *thy Redeemer shall stand the last on the earth, and though after thy skinne wormes destroy thy bodie, yet shalt thou see GOD in thy flesh, whom thou thy selfe shall see, and thy eyes shall behold, and none other for thee*; and so enjoye eternall felicitie with thy Christ in the Heavens, who shall bee All in All.

Act. 21. 13

Iob. 19. 25. 26.

THE

THE FIRST STEPPE

in this Ladder to aſcend,
are of thinges which went
before his Croſſe.

HERE conſider (my Soule) how hee was betrayed by *Iudas* with a kiſſe: *Whoſe delight was to be with the children of men.* Accuſed of the Iewes, *who is the Iudge of the World.* Condemned vnder Pilate, *who would all to be ſaued, and come to the knowledge of Trueth.* Crucified between two malefactors, *who is among the middeſt, and in the middeſt of two, or three gathered in his Name*, his Soule ſore troubled, *who is the conſolation*

Mat. 26. 48.

Pro. 8. 31.

1. Tim. 2. 4.

Luc. 2. 25.

ſolation of his owne ſecrete ones, his heart grieved, *who is the joye and mirth of his Elect*; his Bodie tormented with the nailing of his bleſſed Hands and Feete, *who created the Heavens, and the Earth, and theſe bee the workes of his hands, whoſe enemies ſhall bee made his footeſtoole.* With the pearcing of his gracious ſide, which yeelded ſtreames of Iordan-like blood, and water to cleanſe our leproſie, whereof one drop was ſufficient ſatiſfaction for infinite worlds be reaſon of the perſonall vnion of the Deitie therewith. The beſpitting and beating of that *Face, on which the Angels of the Heaven take pleaſure to beheld.* So the Son of God, the Lord of glorie, the

Pſal. 66. 1.

Deut. 32 18.

Pſal. 110. 1.

Mat. 26. 28.

1. Pet. 1. 12.

the Prince of peace, was hainouſlie, ignominiouſlie, and cruellie entreated of miſerable miſcreants: ſo hee which knew no ſinne, was made a ſacrifice for ſinne, that wee might bee made the righteouſneſſe of God through him. The Devill the prince of this world, albeit a *Lyar, a man-ſlayer from the beginning, came, and found in him nothing, yea, who could rebuke him of ſinne?* Now if the vaile of the Temple of ſenſleſſe ſtones was rent, if the Earth did tremble, *which of it ſelfe was ſo firmelie founded, that it could not bee moued*, to condole the manifeſtatioun of that ſtrange paſſion: and hard Rockes rane aſunder, which thunder-boltes, and Earthquakes

2. Cor. 5. 21.

Iohn. 8. 44

Iohn. 8. 46

Pſal. 104. 4.

quakes could not divide. If theſe creatures (I ſay) voyde of reaſon and ſenſe, expreſſed their ſorrow; reverence, and obedience, thus to their Creator, who had emptied and abaſed himſelfe, ſo to bee handled, by the children of darkneſſe; how can it be? but thou (my Soule) who did the ſame, and for whome it was done, ſhould bee much affected, and feelinglie take to heart, theſe vndeſerved favours, purchaſed for thee: thy Bowells maye quake, thy Reaſon bee aſtoniſhed, thy Vnderſtanding amazed to thinke of it; and ſo may thy Tongue to ſpeake of it: Yet may (thou ſorrowfull Soule) rejoyce in Chriſt crucified; which is the onely true object *Phil. 2.8.* *Gal. 6.14.*

object of all thy ſolide love, for by vertue of his paineſull Paſſion, *thine budge ranſome is payed*; thy running wounds are healed, *perfite and abſolute ſatisfaction for all thy ſinnes made*: The firſt *Death* converted to *Life*, the ſeconde valiantlie conquered, the reid Dragon *Sathan, that Lyon goeth about to devour thee*, couragionſlie ſubdued: *Hell that gapeth for thee overcom, that Obligation that was againſt thee, cancelled, ſinning ſinne, and that ſinne that hangeth ſo faſt on, killed*: thy juſtly offended God, paciſied, and thou with ſtrong cords of love and everlaſting mercie betrothed and reconcealed to him.

1. Cor. 1. 30.

1. Pet. 5. 8.

Rev. 20. 14

Col. 2. 14.

Heb. 12. 1.

Hoſ. 2. 19.

And now to call to memory (wretched Soule) theſe actions which

which went before his Crosse, mayest thou not thinke that his suffrings were exceiding great, when he did sweate blood? *Hee spent his Bloode in his circumcision in our behalfe before*: and now in mount Oliues, *beeing in an agonie, kneeling downe devotelie, and praying most earnestlie, drops of Blood doeth burst through his sacred Bodie.* It is an vsuall thing for man in anguish to sweate, but to sweate bloode, and that in such quantitie and abundance; that it should trickle from him vpon the grōud; is a strange thinge, and an vnaccustomable thing, and only proper to such an eminent personage, whose *Griefe* was vnspeakeable, and *Paine* vntolerable.

Luc. 2. 7.

Luc. 22. 44.

And

And did he thus ſhed drops of blood for thy ſinne (poore Soule?) and canſt thou not, nor wilt thou not, ſhed teares for the ſame? thou canſt bewaile and mourne for vaniſhing and deceiuing toyes of this earth: but for thy treſpaſſes, thy eyes are dryed and ſhoote vp. *Ob*

Ier. 9. 1. *that mine head were a well of water! and mine eyes a fountaine of teares, that thou mayeſt bewaile thy blindneſſe, forgetfulneſſe, and vngratitude!*

And truelie it was not without cauſe, that this terrible paſſion did ſo ſeaſe vpon him, for the

Col. 1.22. *matter* which hee had in hand, was weighie, the *worke* which

2. Pet. 3. 13 *Eph. 6. 12* *Eph. 2. 2.* hee had to accompliſhe was great; the *conflict* ſtrong, the

Luc. 4. 13 *enemies* mightie, their *aſſaultes* many,

many, the *worke* was mans eternall redemption; the battell was with deteſtable Sinne: deſtroying *Death*, devouring *Sathan*, inſatiable *Hell*, accuſing *Law*, and with the conſuming *Wrath* of God; and would not (deare Soule) theſe enemies, ſo manie in number, ſo mightie in power, ſo terrible to behold, make a man to feare, to tremble, to ſweate: Truelie, if Chriſte had beene meere man onelie, hee could not haue encountred with them, for hee ſhould haue ſuccumbed vnder the burden of his owne ſinne, much leſſe, ſhould haue releaved others. But beeing very GOD, and very Man, *Ieſus Chriſte the Juſt*; hee did fight them all, overcame them all, led captiue

1. *Iohn.* 2. 1

Eph. 4. 8. captiue all, and hath triumphed over them all, it coſt them all their liues for ever; and how drops of blood, *Heb. 5. 7.* *with ſtrong crying and teares?* What, ſay I droppes of bloode? coſted him no more? yes, yes, that which was deareſt vnto him, his verie *Life*; which could not bee taken from him, *but laid it downe for thee, and hath the power to take it again,* *Mat. 20. 28.* according to his Fathers commandement. But now, *thou ſeeſt him crowned with Glory and Honour, which is made a little inferior to the Angels through the ſuffring of death, that by Gods grace, he might taſte Death for all men.* *Heb. 2. 9.* Hee is that ſtronger man, that entred in the ſtrong mans houſe, ſpoyled all that he had; and this and much more

more hee did, before hee could bring vnder so mightie enemies as man had, and so accomplish so painfull a worke as *Redemption* is; and pacifie so great a *Person*, as is the most hie, Almightie, & everlasting God. *Mat. 18. 11.*

O (my Soule) diligentlie remember, & often cal to mind the heauenlie droppes of that inesteemable Blood, which he shed for thy sake, thy foule & vile sinnes, for (thee vnworthy soule) and salvation. *Loue* him for it dearelie, *thanke* him for it earnestlie, *serue* him in humilitie, obedience, and simplicity. *Rom. 4. 10.* *1. Iohn. 4. & 9.* *Eph. 5. 4.* *Phil. 2. 1.* *Rom. 8. 32.*

And that thou mayst receiue deeper impression of his blood: marke heere diligentlie (my Soule) to how many severall respects, and diverse ends he had

hee had in this worke: For
Rom. 8.32 first, GOD the Father, deliv-
ered him, who ſpared not his owne
Sonne, but gaue him for vs all
to death: It was hee that ſmote
Zach. 13. the Sheepe-Heard, and the Sheepe
was ſcattered. For the ſinnes
of his people hee ſmote him,
Eſay. 53. I ſay, for the Lord had laide
vpon him the iniquitie of vs
all: And it behoued him to drinke
of the cup that the Father had
giuen him; but what ſhall I ſay,
they perſecute him whom they haue
Pſal. 69. 26. ſmitten, and they adde vnto the
ſorrowes of them, whom thou haſt
wounded. As Iudas, who ſaid,
Mat. 28. 15. What will yee giue mee, and I will
deliver him vnto you: not aſ-
ſiſting, or cooperating to Gods
will, but perfecting his owne
maliciouſneſſe, as did the reſt.

The

The Iewes alſo *tooke him, and bound him, and ledde him away vnto Annas, Pilate alſo delivered him to bee crucified at their owne will*: Yea, Sathan had a intereſt heerein, who from the his Nativitie perſued him, euen to his *Baptiſme*, where he hand to hand combated him; but got the foyle, *and now hath entered in Iudas*. O! but moſt of all (deare Chriſt) thou gaueſt thy ſelfe to death for the loue of thy Church, *for thou loued thy Church, and gaue thy ſelfe for it.*

Iohn. 18. 13.

Iohn. 19. 16.

Mat. 4.1.

Eph. 5.25.

Truelie, thou mighteſt haue ſaid, *The ſnares of Death compaſſed mee, and the grieues of the Graue caught mee; I haue found trouble and ſorrow: many young Bulles haue compaſſed mee, mighty*

Pſal. 116. 3.

Pſal. 22.12

Bulles

Bulles of Baſan haue cloſed mee about, they gape vpon mee with their mouthes, as a ramping and roaring Lyon, Dogges haue compaſſed mee, and the aſſemblie of the wicked haue incloſed mee

The chiefe Prieſtes who ſhould haue defēded the Shepe-Heard & Biſhop of our Soules, who pretended knowledge, & in whoſe handes were the *Oracles* of God, moſt of all both priuatlie and publicklie did procure his Death. For *Envy* corrupted the whole maſſe of their learning: *They knew where Chriſt ſhould bee borne*, they had oftimes diſputed with him, after that *Iohn* had teſtified of him; *hee himſelfe, confeſſed and denyed not that hee was the Son of God*, yet they never preter-

1. *Pet.* 2 25.
1. *Cor.* 8. 2.3.
Mat. 2. 4.
Iohn. 1. 19.
Luc. 22. 67.69.70.

mitted

mitted no opportunitie while they had his life.

It is good to *vnderſtand according to ſobrietie: The Lord did bide thoſe thinges from the wiſe and learned, and reveiled them to Babes: They were blind leaders of the blind: learning profiteth not, vnleſſe it bee accompanied with Humilitie and Love:* Thus ſeeing, they ſee not, and groping, they finde nothing. The Athenian Philoſophers, Epicures, and ſtoicks, moſt of al withſtood *Paul.* The religious of everie Nation vnder heauen, mocked *Peter* The Syrenians, & they of Alexādria, deſputed with *Steven*, and falſlie accuſed him.

Rom. 12 13. *Mat.* 11 25. *Luc.* 10. 21 *Iohn.* 7. 4. 46. 49. 1. *Cor.* 13. 2. *Act.* 17. 17 *Act.* 2. 13. *Act.* 6. 11.

And finally, the whole Ie-

wiſh nation at *Ieruſalem*, a
little handful only excepted
which did not dreame of a
ſpirituall Kingdome, com-
bined to conclude his death,
as was fore-ſpoken: *The peo-*
Pſal. 2. 1. *ple raged, the Kinges of the*
earth band themſelues, and the
Princes are aſſembled together
againſt the Lord, and againſt
his Chriſt: Deſtitute of a
Col. 1. 16. Conſolation, in ſo much as
the Creator of the Armeis of
Angels had neede of one of
them, (O! but One) *from*
Heb. 2. 7.
Luc. 22. 43 *Heaven to comfort him*; ſo gre-
Luc. 16. 22 atlie was hee forſaken of his
Father for our ſinnes: Nei-
ther yet ſhall the Angels
leave thee in the like houre
of death, and neceſſitie of
helpe, if thou truſt in him,

which

which alwayes beholde the face of his Father in Heaven. Mat18.10.

By which, Christ evidentlie declared, it was no jeſt, nor colluſion betwixt his Father & him; but that in deed, & in truth he was *terriblie aſtoniſhed, and agaſt*, while his Bloode did ſo copiouſlie runne from him; but his Father was highlie *offended*, and greatly *inraged* at our ſinnes; for hee is *a GOD, that loveth righteouſneſſe, but the wicked, and him that loueth iniquitie, doth his Soule hate*: Wherefore, *Chriſt was wounded for our tranſgreſſions, hee was broken for our iniquities, the chaſtiſement of our peace was vpon him, though hee had done no wickedneſſe, neither* Mat. 26. 37. Pſal. 6.1. Pſal. 11.5. Eſay.53.7

Was there fraude in his mouth.

Deſpiſe not thou (deare Soule) thoſe who at the feare of Death are moſt dejected, humbled, and ſtupefied; neither yet judge thoſe to haue the better cauſe, who yeelde themſelves fooliſhlie, and too boldlie to Death. But bee thou taught, to bee god-lie afrayed of the ſepa-
Luc. 12. 40 ration of the Soule, from the Body, *and ever as* (Death *vere inſtant*) *to foreſee the ſame*, and learne to die; which follow-eth thee at the heeles, as the ſhaddow doeth the Body.
Pſal. 90. 12 *LORD, teach vs to number our dayes, and apply our hearts to wiſedome*: For the medita-tion of Death is greateſt Philoſophie. Remember (my Soule)

Soule) thine ende, and thou wilt not ſinne for euer, and the more the outwarde man decay, be thou renewed, & ſtrengthened in the inner-man: And heere the firſt and ſecond *Adam* doe meete, for the firſt in the *Garden* made a beginning of our miſerie; and the ſecond builded the *ground of his Paſſion for our Redemption* in the Garden. That (is I ſay) that amongſt greateſt pleaſures meditate of thy mortalitie. There Chriſt was taken, and bound, *the place was knowne to Iudas*, becauſe Chriſte would not ſhunne the occaſion of our deliverance, but hee would not haue him to know the perſon, *with*

Gen. 3. 2.

2. Cor. 5. 18

Iohn. 18. 2.

whom hee was to eate the Paſſover by name, leaſt he ſhould had ſought meanes to prevent the ſame, which hee could not, becauſe his houre was not come.

The ſecond Step to aſcend by.

SEcoundlie, thou mayeſt conceive (poore Soule) that thy Spouſe ſuffering was exceeding great, when beeing ſorrowfull and grieuouſlie troubled, hee ſaid, *My Soule is heavie even vnto death: Hee that ſaid vnto his ſervant in the Priſon,*

Mar. 14. 34.

Act. 23. 11

Bee

Bee of good courage, now is afrayed of his imminent paſſion, *beeing like to vs in ſoule and bodie, and infirmities, and all thinges, Sinne excepted*: As God hath ſaid, I am the Life, *and reſtoreth the dead to life*; exhorting his Diſciples, *not to feare them that can kill the bodie, but not harme the ſoule*; as God, I ſay, howe can hee bee afrayed to whome the Sainctes doe ſing. *The Lord is with mee, therefore I will not feare what man can doe vnto mee.* The humane nature was borne to ſuffer, and to bee partaker of all our afflictions, that hee might communicate ſolide conſtancie of his power to vs; for vnto the world

Heb. 4.15.

Iohn. 5.25.

Pſal. 117. 6.

hee came as a rich Marchant traffecting with vs, *that of his fulneſſe wee might all receiue*; taking ours by a marveilous tranſlation, and exchange: and giving *his moſt liberallie, and reproached no man*, giuing (I ſay) for ſhame, *Honour*, *Salvation*, for Dolour, for Death, *Life*, and though hee might command moe than twelue Legions of Angels to aide him, hee had rather receiue our feare, than exerciſe his owne power; yea, it aggreged his griefe, *Iudas treaſon, the ſcandall of the Apoſtles whom hee loved to theend*: rejection of the Iewes, for whome hee had done ſo much: *And the fearfull deſtruction of Ieruſalem*,

Iohn. 1. 16.
Col. 1. 13.
Lam. 1. 5.
Mat. 26. 53.
Mat. 26. 24. 31.
Iohn. 13. 1
Eſay. 48. 4

lem, on which there was not to bee left a ſtone vpon a ſtone: So that hee had forewarned the mourners thereof, *weepe not for mee, but weepe for your ſelves*, ſayeth hee; *and your children.* Mat. 23. 38. Luc. 23. 28

When thy Loue (beloved Soule) *was tranſfigured on mount Tabor, his face ſhined as the Sunne*; but now he is deſpiſed, and eſteemed nothing, both pale and wan, *for there was no bewtie in him now, who before was fairer, than the Chrildren of men*; but now, *deſpiſed, and rejected of men: A man full of ſorrowes, and had experience of infirmities*; that by ſufferinges, hee might learne obedience. And he who taught his Diſciples, Mat. 17. 2 Eſay. 53. 2. 3. Pſal. 45. 2

ciples to pray for vs, and for himſelfe, practiſed the ſame leſſon; by bleſſing prayer by his owne mouth, not once in that ſhort moment of time, but thrice according to the weight of that imminent neceſſitie: *O Father! if it bee poſſible, let this Cuppe paſſe from mee!* meaning, his bitter paſſion, and the dregges of the vialles of Gods wrath, not that hee was vnwilling to drinke thereof (*for hee went alwayes about his Fathers buſſineſſe: and it was meate for him to doe his Fathers will, ſubmitting himſelfe, that hee might fulfill all righteouſnes.*) But theſe earneſt ſpeeches declared the heavie *burthen of ſinne*, which

Iohn. 16. 26.
Heb. 7. 25 & 9. 24.
Mat. 26. 39.
Mat. 3. 15.

which lay on him, the *painful griefe* which hee endured, the greateſt *tormentes and terrors* which hee ſuſtained for (thee vnthankefull Soule) and his Elect.

The Soule (of thy Bridegroome) was from *Heaven*, heavenlie, never beſpotted and defyled with any *vncleanneſſe, but pure without corruption.* Notwithſtanding, that it was ſadde, and touched with the feare of Death for thee, which hath deſerved the ſame: all which *were faſtned on his ſhoulders, and hee did beare them*; who never diſpleaſed God, nor offended man: and of whom his verie enemies did confeſſe, *He had done all thinges well*, yet did *the*

Mat. 1. 20.

1. Pet. 1. 19

Act. 2. 27.

1. Pet. 2. 22 24.

Esay. 53. 10. *the Lorde broke him, and made him subject to infirmities, and layd vpon him the iniquities of vs all.*

And what griefe thinkest thou was hee in? when hee sweate so powerfully, and prayed so ferventlie? No doubt, he felt the *vnsupportable weight of thy sinne, the* Mat. 11. 28 Rom. 2. 8. *fierce wrath of God against it,* the iustice of the *righteous* 1. Thess. 1. 10. *God requiring due punishment for it, the killing power of the* Rom. 5. 12. *Law*, pronuncing condemnation to it, the strong force of Death, the *Stipend* and reward addebted to it, the Rom. 7. 11. tyrannie of *Sathan*, insulting John. 8. 34. on thee for it, *the infinite and* 2. Pet. 2. 19 *eternall tormentes of Hell*, iust desert to it, which no tongue can

can expreſſe, nor heart conceiue, *where the worme dieth not, and the fire not quenched, where there is weeping, and gnaſhing of teeth.* 1. Pet. 3. 19. Mat. 24. 41. Mat. 13. 42.

This (I ſay) made thy ſweete Saviour in anguiſh of ſpirit ſo to bemone himſelfe, *yet to ſhow that God ſo loved the world, that hee gave his onely begotten Sonne for it:* Iohn. 3. 16. *And that hee came hither to ſave ſinners,* for whom hee was contented to die: Hee yeelded his wil to Gods, ſaying; nevertheleſſe, *not as I will, but as thou wilt.* Ioh. 12. 47.

THE THIRD STEP to aſcend by.

THirdlie, this did aggravate his miſeries, that hee was betrayed by his familiar friend *whom he truſted, which did eate of his bread*, his own Purſe-maſter, whoſe *feete hee had waſhed* and that with a kiſſe, ſpeaking as the cuſtome of this worlde is, *peaceablie with his mouth, but in his heart hee layed waite for his neighbour. Bee thou not drawne away* (poore Soule) *with the wicked, and with the workers*

Pſal. 44. 9

Iohn. 13. 12

Ier. 9. 8.

Pſal. 28. 3.

Pſal. 120. 2.

workers of iniquitie: which ſpeakes friendlie to their neighbours, when malice is in their heart. Deliver my Soule, O Lord, from the lying lippes, and from a deceitfull tongue. *Pſal. 105. 17. 18.*

So did *Ioab* kill *Amaſa*, and *Cain* ſlewe *Abel*, *Sampſon* is betrayed by *Philiſtimes*, ſo *Ioſeph* *was ſolde for a ſlaue, they belde his feete in ſtockes, vntill his appointed time came, and the counſell of the Lord had tryed him.* *2. Sam. 20. 4.* *Iudg. 16. 20.*

Hypocriticall was thy ſalutation, O ſonne of perdition! Sayeſt thou, *Haile Maſter?* Thy Maſter, *Iudas*, whom thou waſt bound to defend: But what will not the hungrie deſire of money doe? by it, hee loſt *Chriſt*, *Col. 3. 5.*

hee

hee loſt his Soule, hee loſt *Heauen*, and damned himſelfe. The Traitor had a fit end, hee hanged himſelfe, but that was not all, hee hanges in Hell perpetuallie for it, *as hee deſerved, ſo is hee ſerved, for blood will haue blood*; for had hee repented, truely, he had not put hands in himſelfe, the word was in his mouthe, but the thing was not in his heart. Such is the force of conſcience, ſetting before him the hainouſneſſe of his fact, the grievouſnes of GODS vvrath; judgement without mercie, and hells fire without redemption: For an evill conſcience is a *Witneſſe*, a *Summonder*, a *Iudge*, a *Tormenter*,

Iohn.3.36.

2.Theſſ.1. 6. 7.
Iudg. 1.7
Gen. 9.6.

a

a *Priſon* of ſinners. What thing more grieuous, thā day and night, to cary about ſuch a one; a man may avoide all thinges, but his owne heart, for whither ſoeuer he goeth, it goeth with him, *either to accuſe, or excuſe.* The *teſtimonie of a good conſcience, is a continuall feaſt*, which maketh a man alvvayes merrie: The putting avvay of a good conſcience, maketh ſhip-vvracke of Faith. *Rom.2.15* *1.Tim.1 19.*

Endevour therefore (O my Soule) to haue a cleare Conſcience *towardes GOD, and towardes man. For if thy heart condemne thee, God is greater than thine hearte, and knoweth all thinges: But if thine heart condemne thee not, then*

then haſt thou boldneſſe towards him, and whatſoeuer thou ſeekeſt in faith, ſhall thou receiue from him: A ſicke conſcience can no Phyſician in the world cure, but that heavenlie Phyſician Ieſus.

1. Tim. 6. 10. Pro. 27. 20

Thou ſeeſt the deſire of money, is the roote of all miſchiefe, they who are poyſoned therwith, doe erre from the Faith, theſe pierce themſelves through with many ſorrowes, they fall into tentations, into ſnares, into manie fooliſh and noyſome luſtes which drowne men in perdition and deſtruction; which is too euident in this miſerable creature Iudas.

Tim. 6. .11. 12.

But thou (my Soule) *flie thou thoſe thinges, and follow after righteouſneſſe, godlineſſe,*

lineſſe, faith, love, patience, meekneſſe, laying hold on eternall Life, whereunto thou art called. Thus there is no *griefe* to that of thy minde, no *loſſe* to that of life no, *feare*, to that of deſtruction: ſo there is no *enemie* to a coveteous and a diſſembling friend, no *treachrie*, to that which one of a mans own may practiſe; *Iudas* was amongſt the Apoſtles by externall vocation, but not of them by inwarde ſanctification, as Chriſt often foretold them: *that twelue hee had choſen, and one of them was a devill.* Where the Lordes mercie is evident and thy prodigious malice manifeſt; neither did the faith and firmitie of the Apoſtles

Iohn.6.70.

poſtles fall, by reaſon of this Traitours defection, for *what though ſome did not beleiue, ſhall their vnbeliefe make the promiſes of GOD without effect? God forbid: Let GOD bee true, and all men lyears.* Rom. 3. 3. 4.

Hee departed from Chriſt, *the reſt did abide, vnto the end, they that continued, ſhall bee ſaved.* Luc. 23. 28

He went to the chiefe Prieſtes, hee might haue knowne, *That bleſſed is the man that walketh not in the counſell of the wicked:* Psal. 1. 1.

And *Iacob* in the ſpirite of propheſie; ſaw this Tragedie, and abhorred the Actors *Simeon* and *Levi*, *brethren in evill, the inſtruments of cruelties are in their habitations, vnto their ſecrets let not my ſoule* Gen. 49. 5. 6.

come

come, my glorie, bee not thou joyned with their aſſemblies, for in their wrath they ſlew the man (Chriſt) and in their ſelfe-will they digged downe a wall.

Hee vvent (I ſay) not called, or ſent for, or ſeduced by his Lordes enemies, but vvillingly offered himſelfe: *the ſinne is more tolerable, that hath a preceeding cauſe.* Adam was deceiued by the Serpent, but the Devill hatched and brotched theſe venemous contagions of himſelf, and in himſelfe: No man motioned this buſineſſe to him, hee intruded himſelfe, ſeparating himſelfe in ſoule and bodie from his Maſter. *It is good to haue the*

heart

Heb. 13. 9. *heart eſtabliſhed by grace, and alwayes to cleaue vnto the Lord.* Hee would recompenſe the loſſe hee had by the pouring out of *Maries* box of Oyntment, but hee came ſhort.

Neither ſeeketh he a certain ſumme, as to gain much by the bargane, but as ſelling a vyle ſlaue, or baſe thing, referreth the price to themſelves, what they would giue: neither calleth he *Chriſt* his *Maſter*, or *Lord*, but I ſhall deliver (*Him*) as a contemptible creature, neither inquyreth of the quarrell, what they wil doe with him, for his minde was onely on the money.

And heere remember (my Soule)

Soule) that for a ſmall price hee betrayed the Worde, which was in the beginning, which Word, was GOD. *Iohn. 1. 1.* Haſt thou receiued earthly or temporall goodes to expell from (thy ſoule) thy Sauiour? or by Brybrie, and Symonie perverted Iuſtice, and the word of Trueth that was in thee? betimes repent, many ſinnes doſt thou commit for the *thirſt of gold*, deſire of *Preferment*, and *Ambition*, climming to *Promotion*: He ſought the world, forſooke heaven, but found none of them. *Caſt from thee therefore, cloakes of ſinne and ſhame, and walke not in craftineſſe, neither handle the word of God deceitfullie, but in declaration* *2. Cor. 4. 2.*

claration of the Truth: Approue thy ſelfe to euerie mans conſcience. Iudas ſold his Redemer, and hanged himſelfe, loſt his grace; and juſtlie, for no man can keepe that which hee hath ſold. *Woe vnto them, that are caſt away by the deceite of* Balaams *wages.* *Iud. 11.*

This wretch could not be moued by his Maſters humilitie, good-will, and curteſie to repentance, albeit that milde Lambe ſitting at Table with him, had giuen him a ſavory and well-taſted morſell, which *hee had dipped in the platter*, and reached with his owne hand; to ſignifie, that hee would feed and benefite his very known

enemie

enemie, and alſo to giue euident demonſtration, that not of *infirmitie*, but *moſte willinglie* hee did lay down his life for man-kinde.

THE FOVRTH STEP in the Soules aſcenſion, *by heauenlie contemplation.*

OVrthlie, conſider diligently with thy ſelfe (my Soule) how naughtily thy Chriſt was eſteemed, when the Iudge *Pontius Pilate* preferred

preferred an arrant Male-
factour, *a notable priſoner,*
Mat. 27. 16. *Barabbas to him who is the I-*
mage of the inviſible GOD,
Col. 1. 15. 18. *the firſt borne of everie creature,*
hee is before all thinges, and
in him all thinges conſiſt; hee
is the head of the body of the
Church, hee is the beginning
and firſt borne of the dead, that
in all thinges hee might haue
the prehemínence; and good
reaſon it were ſo, *for hee is*
the brightneſſe of his Glorie,
and the ingraued forme of his
Heb. 1. 3. *Father, and beareth vp all things*
by his mightie Word. Now is
hee that Stone caſten aſide of the
builders, and vilipended of
all men, *yet is become the*
Pſal. 118. 22. *head of the Corner*: A Stone
(I ſay) *tryed, and moſt pre-*
cious,

cious, ſo that, Whoſoever ſhall fall on this Stone, hee ſhall be broken, and on whomſoever it ſhall fall, it will grinde him to powder. Eſay. 28. 16. Mat. 21. 44.

And notwithſtanding, this timorous Iudge *knewe that for envie they had delivered him,* and though *his wife ſent vnto him vpon the Iudgement ſeat, to haue nothing to doe with that juſt man, and though he found by his owne ſentence, no cauſe of death in him, hee tooke water and waſhed his handes, ſaying, I am innocent of the blood of this Iuſt man:* And albeit that Chriſte himſelfe our Lord and Saviour, vnder *Pontius Pilate*, witneſſed *a good confeſſion, for this cauſe was hee borne, and for this* Mat. 27. 18.

Iohn. 18. 37. *cauſe came hee into the world, that hee ſhould beare witneſſe vnto the Trueth.* Yet, (I ſay) for all theſe things, the multitude of the *Iewes denyed the holie One, and the Iuſt, and de-*
Act. 3. 14. *ſired a murtherer to bee given to them, and killed the LORD of Life.* O what villanie, and indignitie is this! But conſider (O thou my Soule!) *that Ieſus of Nazareth, a man*
Act. 2. 22. 23. *approued of God amongſt them with great workes, and wonders, and ſignes which God did by him in the midſt of them, as they themſelues alſo knew, (him I ſay) did they take by the hands of the wicked, being delivered by the determinat counſell and fore-knowledge of GOD, and haue crucified, and ſlaine him:*

Doeſt

Doeſt thou condemne this baſe, and vyle contempte of the Sonne of God? *conſider that through Ignorance they did it, as alſo their Governours, for had they knowne, they would not haue crucified the Lord of glorie.* 1. *Cor.* 2. 8.

But alas, (poore Soule) how oftten doeſt thou not preſer a mans life, but any tooliſhe toye, and vaniſhing ſhade of thy *Luſt* and filthy *pleaſure*, to thy Redeemer For in euery ſinne thou doeſt commit, thou haſt a ſecret diſcourſe in judgement, and a corrupt reaſon of election, what ſhall bee rejected, or imbraced, avoyded, or excepted And thou (ſuch is thy vainitie)

doeſt make thy idle concupiſcence (not ſo heavie as a feather) to proponderat, and weigh downe in the wrongous & falſe ballance of thy fantaſie, the *Loue*, *Feare*, and *Obedience*, that thou oughteſt to Chriſt.

But theſe thinges (Ignorant Soule) *that thou ſuppoſeſt bee vantage vnto thee, the ſame count loſſe for Chriſts ſake, yea, doubtleſſe, thinke all thinges but loſſe for the excelling knowledge ſake of Chriſt Ieſus thy Lord, for whom counpt all things loſſe, and judge them to bee dongue, that thou mayſt winne Chriſt; who doeth draw all men to himſelfe.*

Phil. 3. 7. 8.

Iohn. 12. 32.

And ſhall this Ignorance excuſe them? no truelie, for igno-

ignorãce in thoſe that would not vnderſtãd without doubt is a ſinne: Ignorance in thoſe that could not vnderſtand, is a punishment for ſinne. *But thou (my Soule) after thou haſt eſcaped from the filthineſſe of the world, through the knowledge of the Lorde, and of thy Saviour Ieſus Chriſt, if thou bee yet intangled therein and overcome, the latter end is worſe with thee, than the beginning, for it had beene better for thee not to haue knowne the way of righteouſneſſe, than after thou haſt knowne it, to turne from the holy commandement given vnto thee,* for the *ſervant that knoweth the will of his Maſter, and doeth it not, ſhall bee beaten with many ſtripes, yea, bee* 2. Pet. 20. 21.

Iam.4.17. Luc.1.77. *that neither knoweth nor doeth, ſhall bee beaten with few*, alwayes ſhall be beaten, *but to him that knoweth, and doeth it not, to him it is ſinne*, *2. Pet. 3. 18.* *For Chriſt giueth vs grace to grow in this knowledge.*

But before thou come (poore Soule) to a deeper contemplation of this Step foreſaid, conſider how our Saviour entered into this conflict with *Sinne*, and the *Wrath* of God due thereto, which was, when hee had diſcharged the dutie to them who were committed vnto him, inſtructed them, and commended them to God, Thē was it a ſeaſonable time in *Peace*, *Reſt*, and *Securitie*, with a good conſcience to lay downe his life, this

ſhould bee eſpeciallie medi-
tated, (of thee) my Soule.

And ſo went hee on to the
Mount, which place *was well knowne to Iudas*: ſo vo-
luntarie was his ſacrifice, *Iohn. 18. 2.*
for wee ſhould not haue rea-
ped benefite by it, vnleſſe
willinglie, and with ſuch a
readineſſe to *pleaſure* his Fa-
ther, and *ſatiſfie* Gods anger,
hee had died, as man nor
Angell cannot expreſſe.

Then to *Iudas* againe, *bee*
was familiare and acquainted *Luc. 22. 21*
with Chriſte, if it had not
beene ſo, he would not haue
come hither to haue taken
him, and now (deare Soule)
no man betrayeth Chriſt, but
he that knoweth him, and his
Trueth. Take heede to thy

knowledge, and looke that it bee in ſinceritie and not in hypocriſie, or elſe in the end thou ſhalt proue an Apoſtate: *The thoughts of the Iuſt are right, but the counſells of the wicked are deceitfull.*

Pro. 12.5.

And thus *Iudas* loſt ſecuritie, arming himſelfe with the power of the guarde of the high Prieſtes: *It is the peace of God that paſſeth all vnderſtanding*, that fortifieth the heart of man; *for peace is nothing, but a good conſcience:* *Although I were compaſſed about with ten thouſand men, yet would I not bee affrayed, for I know aſſuredlie that thou wilt bee with mee.*

Pſal. 3.6.

It is a dangerous matter to *harden the hearte againſt*

Chriſt

Christ, or if it bee once indured, thou ſhalt not ſtay, vntill thou come into extreame induration.

I pray the LORDE, preſerue thee my Soule frō the hardnes of heart againſt the *Trueth*, and againſt *Ieſus Christ*, for ſeldome is it that one going forward therin, and ever returneth to grace, *but with the Lord all thinges are poſſible* : For it is an hard matter to bee given over to *a reprobate ſenſe*, and when the Lord taketh out of the Soule, all ſight and ſenſe of his judgements thou ſhall never leaue off from evill doing. Stryue therefore (O my Soule) to keepe thy ſelfe in *feeling*; and let not that miſerable

Rom. 9. 18.

2. Pet. 3. 17

Gen. 18. 14

Zach. 8. 6.

Rom. 1. 26.

ſerable ſward and ſcroofe to growe over thy vnderſtanding; but *waken the conſcience* with the acknowledging of the *power* and *mercie* of God, *and ſuffer not it to come to ſuch fatneſſe, as ſeeing thou ſhouldeſt not ſee, and become vncurable.*

Act. 28. 26 27.

In the Garden then, the cup of Gods indignatiō was preſented vnto him: even as the good maſter of the houſe diſtributeth to his ſervants their taſke, ſo doth the Lord diſpoſe the meaſure of afflictions vnto his owne: *But vnto the wicked, in his hand hee hath a cup, and the wine is red, it is mixed, and hee ſhall poure out of the ſame; ſurelie all the vngodly of the earth ſhall wring out and drinke the*

Pſal. 75. 8. 9.

dregs

dregges thereof. But well knoweth the wiſe God, how ſtrong a meaſure of temptation his own can beare. 1. Cor. 10. 13.

What is the reaſon then, that thou doeſt not fully rely on thy God, *to whom all thy bones are knowne? though thou waſt made in a ſecrèt place, and faſhioned beneath in the earth.* Pſal. 139. 15. And why doſt not thou willingly receiue at his handes whatſoever quantitie of tryall it pleaſeth him to ſend? *Call on him therefore in the day of trouble, he will deliver thee, and thou ſhalt glorifie him.* Pſal. 50. 15.

The tranſlation of this Cup, he craved then of his Father, whome hee knewe caried a favourable affection towardes him, *who will be-* Eſay. 65.

fore wee call, anſwere, & whiles wee ſpeake hee will heare, for it is not the will of our Father which is in heaven, that one of theſe little ones ſhould periſh.

Mat. 18. 13.

Parents may neglect duetie to the children, and a woman whoſe loue is moſt vehement, may forget her childe, and not haue compaſſion on the ſonne of her wombe, though they ſhould forget, yet will I not forget ſayth the Lord, behold, I haue graven thee vpon the palmes of my handes.

Eſay. 49. 15. 16.

But alas (poore Soule) thy ſinnes made him both *kneele, and bee caſt below* on the earth, and wilt thou with a ſtiffe necke, and out-ſtreached arme proudlie walke therein: hee ſweate blood

for

for vs, and wee draw the blood of our brethren, by *Avarice*, *oppreßion*, and *vſurie*. Woulde to God, the Blood of Ieſus woulde ſoften our hard heartes as the blood of Goates doe breake Adamantes, that beeing ſanctified by the ſame, wee may render new obedience vnto him, by feeling and lamenting our ſinnes and imperfections, and ever haue recourſe from the angry God to the pacified god, giuing eare in *reverence* and *feare* to the admonitions, and exhortations out of the word, leaſt it befall vs, *becauſe hee hath called, and wee refuſed, And he ſtreatched out his hand, and none would regarde, hee alſo*

Pro. 1.24. *also laugh at our deſtruction, and mocke when our feare commeth:* for this is the nature of Gods invitation, *that the men doe die that ſpeak the word,* *Zach.* 1.4. 5. 6. *but the worde ſhall bee founde living*: And ſo it is that the Prophets dyed with their fathers, but the word never left them, vntill it brought a judgement vpon the diſobedient.

With *Teares* therefore (poore Soule) *confeſſe thy ſinnes vnto the Lord,* for if thou *Iſal.* 6.6. hyde them, thou accuſeſt thy ſelfe, *bee forgets them,* when *Pſal.* 32.5. *thou remembereſt them*, thou art deare vnto him, whē thou art vyle vnto thy ſelfe, *hee findeth thee, when thou art loſt, and annihilated, be much regar-*

deth

deth thee, when thou art nothing in thine owne eyes, Beggers doe ſhow their wounds to moue compaſſion, let vs open to God the ſores of *our feſtered conſcience* without delay, leaſt by the occaſion of ſinne, and delay of repentance, grace bee intercepted from vs. *Remember* what thy Saviour hath done for thee, and with what vnkindneſſe thou haſt recompenſed him. Conſider the wrath of God againſt ſinne, which maye moue verie ſenſeleſſe creatures: but joyne heere withall, a liuelie faith, taking holde on the mercie of God, which hee hath manifeſted *in his beloued Sonne, for his mercie is the port vnto the which* 1. Iohn. 2. 1. 2.

ſinners

ſinners ſhould ariſe, the comfort of the offenders, and great ſecuritie of the righteous. I know his mercies are great, but can not comprehend the quantitie, and am ignorant of the qualitie of the greatneſſe thereof, for vnleſſe it had beene great, few or none ſhould haue ever beene ſaved. When Chriſte came in the fleſhe, hee called *Magicians*, or *wiſemen*, then the *Publicans*, then the *Whoores*, the *Malefactors*, and whom laſt? the *Blaſphemers*: theſe are, the firſt fruits of his calling, even thoſe who be tyed with the bonds of Sinne. Art thou therefore vngodly? remember the *Magicians*, art thou an oppreſſour,

Mat. 2. 1.

thinke on the *Publican*, art thou vncleane, the LORD pitied the *Whoore*; art thou blood-thirſtie, let that *Traitour* and *Malefactor* bee obuerſant vnto thine eyes, art thou profanelie wicked, remember *Paul*, who was firſt a *blaſphemer*, and then an *Apoſtle*, firſt a *Perſecuter*, and then an *Euangeliſt*, for *this is a true Word, and by all meanes worthie to bee receiued, that Chriſt Ieſus came into the World to ſaue Sinners, of whom I am chiefe* (ſayeth hee.) *Notwithſtanding, for this cauſe was I receiued vnto mercie, that Ieſus Chriſt ſhould firſt ſhow on me long ſuffering, to the example of them, which ſhall in time to come beleeue in him vnto eternall*

1. Tim. 1. 15. 16.

nall life.

But heere there is required eſpeciallie, *that thou ſhouldeſt fight a good fight, keeping faith and a good conſcience, in ſurrendring obedience, in holineſſe to God, Charitie to thy neighbour, puritie of life, and diligence in thy calling, that the Lord may direct thy ſteps in his Trueth, may guyde thee by his Counſell, and reſerve thee to his Glorie.*

For thy Armour are *Teares*, and *Prayers*, other-wiſe thou neither can reſiſt, nor poſſiblie prevaile. *Iacob* againſt *Eſau* vſed theſe ſpirituall meanes, *Patience*, and *Devotion*, for a ſlender and light wind of temptation, can ſhortlie cut vs off from con-

ſidence

ſidence: for *Peter* was a deſembler, a lyar, and perjure, vntill that grace reduced him: *So man is nothing*, yea, hee is much in himſelfe to his owne minde, vntill hee haue the experience of his owne *deficiencie*; but beeing tempted, hee will learne from whom hee hath receiued *ſtrength*, and with howe much *vigilancie* hee ſhould keepe the ſame. *For who denyeth mee before men, I will denye him* (ſaith hee) *before my Father, which is in Heaven, hee that denyeth him by mouth, doeth not beleeue by heart, the faith in the hearte* is the roote of confeſſion, confeſſion is the fruite of Faith, while the Roote is liuing,

liuing, there are bloſſomes and leaues, if not, dead: *For by the heart wee beleeue to righteouſnes, and by the mouth, wee confeſſe to ſalvation*: And therefore (Soule) the confeſſion of the mouth without faith in heart, neither faith in heart, without confeſſion of the mouth availeth.

Rom. 10. 10.

Lord, giue that thou aſkeſt, and aſke what thou wilt, Peter was prompt in promiſing, fearefull in keeping, but diligent in amending, greateſt ſpirits gather ſtrength to themſelves the greateſt occaſion of ſinne. If we conſider how feeble we are to reſiſt evill, and changeable to perſever in goodnes, we wold quake.

But (O dead Soule) thou

art

art nothing elſe, *than a vanitie and ſhaddow of death, and gulfe of darkneſſe, an earth without forme, and vayde. Which without Gods bleſſing, can bring out no good thing. I haue confuſion, ſinne, and death of my ſelf, whileſt I ſtand, it is by thy gift, if I fall, it is of me, and ever ſhould lye, vnleſſe thou raiſed mee.* Blinde am I, vnleſſe thou enlighten me, and when I fell, vnleſſe thou laid thine hand vnder mee, there ſhould I haue lyen: *yea, ever haue fallen, vnleſſe thou had ſuſtained mee, oft-times periſhed, vnleſſe thou hadſt governed mee.* And now (dead Soule) remember the occaſion of this *Peter* his fall: *Preachers*, are Cockes to crow the glad tythinges of

ſalvation, ſo *Nathan* to *David*, and *Ionas* to the *Niniuites*, but *yee would, not heare me, nor incline thine eare, but hardened the necke* (ſaith hee.)

Ier. 7. 26.

The Lord looke on vs with the eyes of his mercie, that we may bitterly & worthilie weep for our tranſgreſſions, applying the merites of Ieſus Chriſt by a true faith vnto our ſoules, for wee haue many ſweete promiſes of ſalvation, and favour of our God offered vnto vs, *who came not to call the righteous, but ſinners to repentance, for the whole need not a Phyſician, but theſe that are ſicke.* For it is not onelie requiſite, that thou accuſe thy ſelfe for ſin but thou muſt accuſe thy ſelfe and

Mat. 9. 13. 14.

and looke not for rebuking from others, but who can build without God? keepe witho t God, begin without God. O! the vnſearcheable, and infinite, and vnſpeakable goodneſſe of God! amongſt the railinges of the Prieſtes, falſhoodes of witneſſes againſt Chriſt, being buſt and beſpitted; Chriſt caſteth a glanſe of his eye vnto *Peters* toſſed faith. *Turne* vnto mee, *beleeue* in mee, ſollowe mee, this is the tyme of my Paſſion, the tyme of my marriage; wilt thou followe mee; bee not afrayed, thou ſhalt overcome, let not the infirmitie that I haue taken for thy ſake, make thee ſwarue, *Rom. 11. 33*

bee ſtrong in me. Thus, he that *ſleepeth*, is wakened, the feeble, confirmed, the caſten downe, raiſed, *out of the dry rock of his heart*, floods of teares doe ſpring, *once beeing touched with the rod, & meditation of his bitter Paſſion.* For Thou art hee who will not the death of a Sinner, but rather to convert, and liue: for Thou cameſt not into the world to judge it, but to ſaue it.

THE

THE SECOND DEgree in this Ladder of *the aſcenſion of the* Soule to Heaven, by *the meditatiõ, of the* Paſſion of Ie*ſus Chriſt*,

And the firſt Steppe thereof.

INto this Garden, then in Mounte Olives, over the Brooke *Kedron*, came out a multitude with *Iudas*, and bound Chriſt, and caried him to *Annas* the high Prieſt.

Heere haſt thou deepe matter (poore Soule) of ſpirituall contemplation, thy Saviour of his wiſedome did ſee all theſe thinges, yea, the verie *houre of his death. But bee that dwelleth in heaven ſhall laugh, and haue his enemies in derision*: For their counſells are not hid from him, who by his word onlie was able to caſt them to the ground: *Which is like a fire, and men as woode, to devour them*, for it is *liuelie, and mightie in opereation, and ſharper than any two edged ſword, and entreth through, even vnto the dividing aſunder of the Soule, and the Spirit, and of the joyntes, and marrow, and is a diſcerner of the thoughts,*

Pſal. 2. 4.

Ier. 5. 14.

Heb. 4. 12.

and

and intents of the hearte.

It ſuch a mylde worde did caſt his enemies downe, what ſhall become of them in that day, when hee ſhall rebuke them in his wrath? ſo the wicked practiſed them againſt the juſt, but the Lord ſhall laugh him to ſcorne, for hee ſeeth his day commeth. *Pſal. 37. 12. 13.* *Mat. 25. 47.*

Neither is our ſweete Saviour ſo much moued with his owne cauſe (as indeed hee was verie much) that hee did forget his Fatherly care over his own Diſciples. *Let theſe goe; The Lord hath a hedge about his owne againſt Sathan*: hee is (I ſay) a wall of fire round about his owne, yea, hee is patient, *Iob. 1. 10.* *Zach. 2. 5.*

and long ſuffering with his enemies, who beeing caſt downe, hee permitteth to ryſe, and not to bee ſwallowed vp of the earth, with *Corah*, *Dathan*, and *Abiram*.

Num. 16. 32.

Thou canſt not marveill ſufficiētly on the blindnes of this companie; they had often ſeene him before, yet *Iudas* (to be ſure that Chriſt ſhould not eſcape) as by his divinitie hee had done ſundrie times gaue them the ſigne of a kiſſe. The Lord can keepe his owne, and not ſuffer them to bee expoſed to the pleaſure of their foes. They that ſought for *Lot*, *were ſmitten with blindneſſe by the Angels*, and ſo the Lord *did to the Syrians at the word*

Gen. 19. 11

2. King. 6. 18.

of

of *Eliſha*, but ſmall was their power againſt him, for how ſoone Chriſt profeſſed that it was hee, they fell, and beeing riſen againe, are no whit bettered, but perſevere in their wicked courſe.

O! the riches of the mercie of God, *as I liue ſayeth the Lord, I deſire not the death of the wicked, but that hee turne from his way, and liue. Turne you, turne you from your euill way, for why will ye die, yee houſe of Iſrael.* Hee might haue caſten them to the loweſt hell, for hee is the Lord that ſearcheth the hearte and reines. *Ezek. 33. 11.* *Ier. 20. 12.*

Thus they bound him, they play thy part (ſinfull Soule) as *Dalila in behalfe* *Iudg. 16. 5.*

of the Philiſtims bound Samſon: and thus did *David* confeſſe in our name, *Behold, Lord, for I am thy ſervant, I am thy ſervant, and the ſonne of thine hand-maide: thou haſt broken my bonds.* Wee ſhould not raile on the Iewes but deraſte our ſinnes, which bounde our Sauiour: Wee were (allas) bound by the fetters of ſin, and death, to looſe our bonds, and bring vs out of captivitie. Was hee thus intreated? his *captivitie* was our *libertie*, his *ignominie, is our glorie*, his voluntarie *infirmitie*, is Gods *power* to our *ſalvation*. *Thus we are ſaued through the Blood of the Covenant: Hee hath looſed the Priſoners out of the Pit, where-*

Pſal. 116. 16.

Zach. 9. 11.

in

in there was no water; our ſoule hath eſcaped euen as a bird out of the ſnare of the Fowler, the ſnare is broken, and wee are delivered, our helpe is in the Name of the Lord, that made heaven and earth, who delivered vs (I ſay) from the power of darkneſſe, and tranſlated vs in the Kingdome of his Sonne, and glorious libertie of his adopted inheritance. Pſal. 124. 7. Col. 1. 13.

When thou (poore Soule) feeles thy ſelfe faſt tyed with the ſnares of thy ſins, haſte thee to Chriſt, *who biddeth all come that are wearie and laden, that hee may relieue them:* And this deliverance from ſinne, & Sathan, hath hee *ſealed* vp vnto vs, by his holy Sacraments, as Mat. 11. 28.

vndoubted pledge; & earnest thereof, *Hee that shall beleeue, and be baptized, shall be saved.* Mar. 16. 16. As the other, *This is the Blood of the New-Testament, that is shed for many, for the remission of Sinnes.* Mat. 26. 28. And therefore, carefullie shouldst thou beware of Sinne, *that beeing made free from it, thou be the servant of Righteousnesse:* Rom. 6. 18. for as *Sampson often bound, at last was made a mocke to the of Philistims*; Iudg. 16. 22. so beeing loosed from the cordes and grinnes of sinne, must not serue our own concupiscence but liue the life of God, *least wee bee bound hand and foote, and cast out into vtter darknesse.* Mat. 22. 13.

But heere (deare Soule) meditate to *learne Patience*, whereof

whereof thou haſt much need, that after thou haſt done the will of God, thou mayſt receiue the promiſe; for if wrongouſlie thou bee committed or bound, or if the Lord to daunt and chaſtiſe thy corrupt nature; ſuffer the bonds of ſickneſſe, povertie, or other whatſoever adverſitie to bee laid on thee, Chriſte knoweth, and hath felt the ſame himſelf, *and hath learned to remember them that are in bonds, as though he were bound with them, and them that are in affliction, as if hee were afflicted in the bodie.* Heb. 10.36 Heb. 13.3

And if it come to paſſe, as (alas) thou often doſt caſt fetters of ſinne of thine owne accord vpon thy ſelfe, *giue*

not

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Heb. 10.36

Heb. 13.3.

And if it come to paſſe, as (alas) thou often doſt caſt fetters of ſinne of thine owne accord vpon thy ſelfe, *giue*

not

not over, nor despare, but then most of all, direct the eye of Faith to beholde Christ that was bound, who doeth *sanctifie thy captivie*, and satisfieth for all thy sinnes by his captivitie.

Zach. 12.

Indeed the binding of him made all his Disciples to flie, oblivious of the oath that they made at the entrie to the Garden, for besides that, Christ had truelie foretold them, they would all leaue him; so was it not in mans power to presever in goodnesse, wee are so weake to resist, and easie to fall. The faithfull must goe out of themselves, and judge themselves as broken vessels, for as the sting of the smallest

pinne

pinne doth make the wind in a blowne bladder to burſt out; ſo the leaſt temptation will overthrow the ſtrongeſt Champion, if wee bee not guarded with mercy and vpholden by the Lord. Deſertion is dangerous, thinke modeſtlie therefore of thy ſelfe, *yea, bee that thinkes he ſtandeth, beware leaſt bee fall.* 1. Cor. 10. 12.

The Diſciples did flee (I ſay,) Chriſt had no helper, nor ſupport in this buſineſſe, that all the glorie & praiſe thereof might be his; *who did tread the winepreſſe alone, neither is there ſalvation in any other, neither is there any name given vnder Heaven amongſt men, by which we muſt bee ſaved.* Eſay. 6. 33. Act. 4. 12. And as the firſt

Adam

Adam merited by his rebellion; that all the creatures ſhould fall from his obedience, yea, and to make inſurrection againſt him: ſo it behoued our Suretie; and Cautioner to bee left of all; that by his obedience all our debt being payed, we might bee receiued in favour; and with all the Sainctes to be made free Deniſanes, and Citizens in Heaven.

Iohn.11.39 He then that looſed *Lazarus, foure dayes dead from the bonds of death*, and *Peter frō the yron bondes in priſon, and them that dwell in darkeneſſe, and in the ſhadow of death, being bound in miſerie and yrons, ſo that bee broke the gates of Braſſe, & burſt the bars of yron aſunder.*

Pſal. 107. 10.13.

could

could he not looſe himſelf? for the loue hee caried to thee, hee would not: for he knew that God *would raiſe him vp, and looſe the ſorrowes of death: becauſe it was impoßible that hee ſhoulde bee holden of it, (for they did nothing, but whatſoever thine holie hand, O Lord, and thy counſell had determined before to be done.)* But thou, O God, verilie *hydeſt thy ſelfe, O Saviour of Iſreal.*

Act. 2.24.

Act. 8.28.

Eſay. 45. 15.

Say thou therefore (my Soule) I greatlie rejoyce in the Lord, and my *ſoule ſhall bee joyfull in my God, for hee hath cloathed mee with the garments of ſaluation, and covered me with the robe of righteouſneſſe, hee hath decked me like a Bride-groome, and as a Bride tyeth*

Eſay. 61. 10.

tyeth her selfe with her Iewels.
Esay.61.4. For thy Christ is to preach good

IRREGULAR

PAGINATIO

Gen. 3.22. [illegible]

of all his owne, for *Adam* did not alone sin, but Christ alone payed the price of our redemption. The first *Adam* beeing thrust out, that hee should not haue regresse, a firie sword was appointed to stay him from entrie: but our second *Adam* was smit-

ten,

ten, yet Paradice opened.
To what purpose should the
[illegible] when

vs all.

tyeth her ſelfe with her Iewels.
Eſay.61.4. For thy Chriſt is to preach good tydings vnto thee, to bind vp the broken hearted, to preach libertie to the captiues, and to them that are bound the opening of the priſon.

But before thou paſſe the Garden and his bondes, meditate the reſemblance of the firſt and ſecond *Adam*, the firſt was accompanied with
Gen. 3.22. *Eua*, the ſecond alone, left of all his owne, for *Adam* did not alone ſin, but Chriſt alone payed the price of our redemption. The firſt *Adam* beeing thruſt out, that hee ſhould not haue regreſſe, a firie ſword was appointed to ſtay him from entrie: but our ſecond *Adam* was ſmit-

ten,

ten, yet Paradice opened. To what purpoſe ſhould the Garden bee keeped, when the Tree of Life which is (Ieſus Chriſt) that giueth immortalie, is caried from the Garden? Now is there no more the *wrath* of God; but *Reconciliation*, no *Vengeance*, but *Mercie*, no *Hatred*, but *Loue* with this *Tree of Life*, which is made a Sacrifice for vs, purchaſed to vs all.

THE THIRD STEP of the ascension of the *Soule, by meditation of* those things which were *done in the house of* Annas, Father in *Law to Caiaphas.*

Mat. 26. *Iohn. 18.* *Luc. 22.*

AND now here, (sicke Soule) consider wel Christs presentatiō, examinatioun, boxing, and answere to that wicked fact.

Ioseph. lib. 18. antiq. cap. 8.

Valerius Gratus deposed this *Annas*, and planted in his place *Ismael* the sonne

Fabius,

Fabius, who is thereafter rejected, and *Annas* his ſon ſubſtitute, But the yeere after, *Symon* the ſon of *Canuthus* is promoted to that dignitie. Miſerable was the condition in theſe times, thoſe thinges *which ſhould be done by the holie Ghoſt in the warrand of his Word*, were traverſed by Symonie, ſuch was the greedines and pride of the Romane *Procuratours*, a preſage of their fall, which is to bee feared, where the like had place alſo. *Exod. 29. 29.*

This *Annas* houſe apparantlie was in the way they came. And they woulde gratifie him, to ſee this miſerable ſpectacle, the moſt miſchieuous fact that euer

was

was done in the world, the crucifying of the God of Glorie. Woe vnto them that deliteth to see the bondes of Christ, in his servants.

From thence hee is caried to his greatest enemie, *that gaue counsell, that one should die for the people*; it is a prophesie whose tongue was guyded by the Lord, as *Balaams* was: Men would haue their *Counsell* put in execution, and before it faile, they had rather hang themselves as *Ahitophell* did.

Iohn. 11. 49.

2. Sam. 17. 23.

O remember (my Soule) many servantes to humour their masters, doe villanous factes, Manie *Doegs* now adayes who to hunt their Superiours favoures, will

1. Sam. 22. 9. 10.

not

not ſpare the life of foure ſcore and fyue *Prieſtes*.

Cajaphas minde was to cut by all meanes *Chriſt* off, but *God* moſte wiſe in his eternall decree, found it moſt expedient, that Chriſt ſhuld die for thee, elſe, wee ſhould all haue beene loſt. All (I ſay,) *for there is neither Iew, nor Grecian, there is neither bond, nor free, there is neither male nor female, but all are one in Chriſt Ieſus.* *Gal.3.28.*

Yea God ſhall never bee deſtitute of his owne glory, for if men would ſuppreſſe it, God would draw it out *of verie dumbe beaſtes, as hee did out of Balaams Aſſe*, yea, *make verie ſtones to ſpeake.* *Num. 22. 28.* *Luc.19.40*

The *Iudges* therefore in great

great hate doe meete by day, which if they had done for deerning of a good cauſe and juſt, it had beene worthie of praiſe and commendation: *But their foote runne to euill, and they make haſte to ſhedde innocent blood: Their thoughtes are wicked thoughtes, deſolation and deſtruction is in their pathes, the way of peace they knowe not, and there is none equitie in their goinges, they haue made them crooked pathes, whoſoeuer goeth therein, ſhall not knowe peace.*

Eſay. 59. 7. 8.

Pſal. 82. 6.

Iudges that delayes the righteous cauſe, and prorogates it from time to time, hath cauſe to bee affrayed, ſeeing they are *Vicars to God*, to miniſter juſtice indifferentl e

Rom. 13. 1.

entlie to all.

But heere (deare Soule) conſider this high Prieſtes negligence & ſlouth, ſhould hee not haue knowne thoſe thinges, which were done and ſpoken in his owne Church? O! but the malitious fellow ſought the occaſion, if poſſiblie he could of binding on Chriſts backe the crime of Hereſie, and Sedition.

But our Saviour appealed to his Auditours, whoſe judgement hee is not affraied of, beeing a paterne heere to Preachers of the Goſpell, not to be like *dumbe Dogges*: But to *preach the Evangell to everie creature*, neither to bee affrayed of their ſincere

Mar.16. 15.

ſincere diſpenſation of the word, *but to render an accompt of the hope that is in them.* And thus the ſervant of the high Prieſt voyd of all humanitie, gaue Chriſt a boxe, to ſhowe his loyaltie to his maſter. *But trueth breeds hatred, Ieremias, & Mica,* hath proved the ſame before. Light is noyſome to ſore eyes: Such maſter, and ſuch ſervants, ſuch Prieſts, ſuch people; and good reaſon it is, for like in *ſinne, like in puniſhment.*

M.xv. 16. 15.

Hoſ. 4. 9.

But heere a notable image of flatterers, Chriſt is accuſed of *Treaſon*, and *beaten* beſids, becauſe he had ſo anſwered the hie Prieſt. Great mens courtes are full of *Caterpillers,*

terpillars, which are *Mothes* to deſtroye the beſt conſtant Common-wealth. *Hee that rebuketh a man, ſhall finde more favour at the length, than bee that flattereth with his tong*; for why? *a man that flattereth his neighbour ſpreadeth a net for his ſteppes*: But good King *David* ſerved the *Amalakite*, hypocrite, and flatterer otherwiſe. Neither is t' is to be paſſed, that as the maliciouſnes of the ſervant was inexcuſeable, ſo the Prieſte was to bee blamed alſo, for the ſervants fault redundeth to the maſter. *Baanah*, and *Rechab which did ſlay Iſhboſheth the ſonne of Saul*, *David commanded them to bee ſlaine*, and therefore, all in place and au-

Pro. 28. 23

Pro. 29. 5.

2. Sam. 1. 15. 16.

2. Sam. 4. 7.

thoritie, ſhould obſerue that Princelie counſell of King *Dauid*, to cut off all the workers of iniquitie beetimes from the houſe of the Lord.

Pſal.101.8

But heere the *patience, and long ſuffering* of the Sonne of God, paſſeth all commendation, by his power he did not puniſh this ſinfull ſervant; but delayeth, looking for amendement, and is not moued to vengeance. Far be it from thee (my Soule) thou abuſe his patience, not one blow, but a number haſt thou giuen him, *when thou purſeweſt him in his members grieuouſlie, and blaſphemeſt his holie Name, denying thy Chriſt for bellie and favour; contradicting his word, and diſſembling*

Pſal. 103. 10.

Act. 9. 5.

Rom. 2. 24.

Philip. 3. 19.

bling the trueth: but hee that boldlie ſhall put hand in the members of Chriſt, let him but thinke what became of *Ieroboam*. 2. King. 13. 4.

And yet juſt *defence with meekneſſe is tolerable, ſo did Paul tell Ananias who gaue commandemēt to beat him*: Indeed captiues ſhould not be hardlie entertained.; for the *layler vſed great humilitie, and favour to Ioſeph*. Act. 24. 10. Gen. 39.

And nowe (deare Soule,) behold Chriſts innocencie, hee ſpake nothing in ſecret, wherof he culd be chalēged, indeed he did not *caſt* pearls *before Swine*, the ſubſtance of his Doctrine was ever one, both to the *people, and to the diſciples*. But after divers man Mat. 7. 6.

ner of his paſſion, he taught and admoniſhed his Apoſtles of the ruine of *Ieruſalem*, and *myſteries of the kingdome of God*, and ſundrie paſſages *at the ſupper*, which the world was not capable of, that it might bee fulfilled which was ſaid, I *haue not ſpoken in ſecret, neither in a place of darkneſſe in the earth.* And againe, *I haue ſpread out mine handes all the daye vnto a rebellious people, which walketh in a way which was not goood, euen after their owne imaginations, a people that prouoketh mee euer vnto my face.*

Luc. 18.

Luc. 22.

Eſay. 65. 2. 3.

But thou (vile creature) ſhuld thy Creator who hath made thee of the duſt of the earth (by grace,) receiue a blow?

blow? Servants, when they are made free-men, doe receiue ſuch *a ſtroke* to enjoye libertie.

But thou (my Soule) remember thy *Saviour giueth his cheeke to him that ſmiteth him, he is filled full with reproaches, and hath giuen his backe vnto the ſmitters, and his cheeke to the nippers, neither hid he his face from ſhame; and ſpitting;* that thou mayſt bee admoniſhed of the greatneſſe of thy ſin, and weight of Gods anger, thou didſt merite for thy ſinnes, in everlaſting puniſhments in Hell. *Lam. 3.30.* *Eſay. 50.7.*

So didſt thou not (O Lambe of God) reſiſt euill, *but whoſoeuer did ſmite thee on thy right cheek, didſt turne to him the* *Mat. 5.39.*

other alſo, euer beaten while life did laſte thee. By thy ſhame, bloody & blew-face, bewtifull doe wee appeare, who were deformed in ſin.

Nowe it reſtes: His examination and proceſſe thereof, to bee diſcuſſed.

Woe is mee (poor Soule) that not onely falſe recordes, witneſſes for wicked endes but that the Princes & Elders, ſhould haue admitted, ſuborned & cõſtituted them, without reſpect to the law of God. *So Steven had proofe thereof*, God will never ſuffer his followers in this, to be deſtitute of comfort.

Act. 6.11.

Ier.7.4.5. 6.7.

Mat.7.21.

For wee ſhould not haue *Chriſt in our mouth, but doe the will of him that ſent him*, elſe, all boaſting

boasting of *the Temple of God* is to no effect, for what hath the wicked adoe *to declare his ordinances, or take his Covenant in their mouth, seeing they hate to bee reformed, and doe cast his words behind them.* Psal. 50. 16 17.

But what did these false witnesses? they could doe no other, than to mixe Trueth with Falset, or interprete against the minde of the speaker, right done, or thinges spoken falslie. Our Saviour had said, *Destroy this Temple, and in three dayes I will raise it vp againe*: But they said, I can destroy this Temple, he meaning of his bodie, they of the materiall temple; Christ said, *I will raise it vp againe*, they said, hee would build it. Iohn. 2. 19.

Exod. 20. Great are the offences, (deare Soule) which falſe witneſſes commit againſt God, whoſe commandement they wilfully break againſt *the Son, who is Trueth it ſelfe*, againſt *the holy Ghoſt, whoſe habitation they defile with lies.* For the mouth that lieth, killeth the Soule, yea, and offendeth againſt the Iudge, who beleeueth them, and againſt their neighbour, who falleth in the hazard of his life, and goods, *as of Naboth.*

1. King. 21. 9.

Pro. 12. 22.

Pro. 19. 9.

And therefore, *Lying lips are an abomination to the Lord, but they that deale truely are his delight*, and reaſon, *for falſe witneſſes ſhall not bee vnpuniſhed, and hee that ſpeaketh lies, ſhall periſh.*

And

And therefore (deare Soule) come never in cuſtome hereof, for both ſpirituall & corporall puniſhments abideth them: *For he that ſlandereth not with his tongue, nor doeth evill to his neighbour, nor receiueth a falſe report againſt his neighbour, ſhal reſt in the Lords Mountaine.* And therefore, ſpeake trueth in the heart, for when inquiſition ſhall bee made, and thy witneſſe bee *found falſe; ſhall bee done vnto thee, as thou thoughteſt to doe vnto thy brother.* *Pſal. 15. 2. 3.* *Deut. 19. 19.*

Therefore (my Soule) eſchew the thing that is euill, and bee not aſhamed to ſay the truth for thy life. Accept no perſon againſt thine own conſcience, that thou bee not con-

Eccl. 4.33. founded to thy owne decay.

Heere then, hee admits al, while the witneſſe proue nothing, but appointeth *as Darius* did, in *favours* of his Nobles, our *Daniel to be caſten in the Den of Lyons.*

Dan. 6.16.

Now what is Chriſt thy Saviours part in all this buſineſſe, he holds his peace, *Firſt to accompliſh the propheſie*, next, a graue example of patience. If the Iudge doe thee wronge, thou art no better, *than Chriſt* was, commit thy cauſe vnto God, *which executeth juſtice for the oppreſſed, & looſeth the priſoners.* Trueth may bee hid, but not overcome, iniquitie may flooriſh for a time, but can not bee permanent.

Eſay. 53.7.

Pſal. 146. 7.

His

His innocencie alſo heere appeares, which *behoued to be, that we might be made the righte ouſnes of God by him.* And theſe things he ſuffered the night-tyde, that the licentious in a ſoft bed, whē his head, Prince and King did ſuffer theſe thinges by night, ſhould earneſtlie regard them. 2. Cor. 5. 21.

I ſee *Annas* doth not looſe our Saviour, which of compaſſion *did looſe the Daughter of Abraham, whom Sathā bound many yeeres, Sampſon by vertue of the haire of his beade could burſt the bonds of ſtrange woinē,* but Chriſt after ſo many miracles, wonders, and powers doneby him, willinglie gaue himſelf bound to releiue our bondes.

Our

Our Saviour being asked if hee was *Messias*, not onelie confessed, but told he should come in judgement in visible forme, at which the high Priest rent his rayment, and accused the most Innocent of blasphemie.

I pray thee, why doest thou adjure the Sonne of GOD? it was not to find out trueth, but occasion of death, if any could bee, such as was in *Achab* who ajured *Micha* the sonne of *Iemlie*, whom he presentlie committed to fetters.

The sleeping of the *Conscience* is common both to the wicked, and to the godlie, and it should bee diligentlie attended vnto, that it may be tym-

tymouſlie wakened, for the longer the *Conſcience* lyeth in ſinne, the bitterer and harder the wakening will bee: *David did lye a yeare in this ſlũber, and after* adulterie, committed murther, yet the Lord in mercie wakened him. 2. Sam. 11 4.

Ready is it to bee lulled aſleepe, and of *all judgements a ſleeping-conſcience is the greateſt*, happie is hee that finds him reconceiled to his God, a wakening conſcience will tell thee when thou haſt done euill, that thou mayſt haue diſpleaſure & repent, & whē thou haſt don well, *thou mayſt haue joy through Ieſus Chriſt, of whom wee haue our ſufficiencie, and without whom wee cannot thinke a good thought.* Rom. 2. 19.

What

What is it then that he aſketh of Chriſte? is it concerning his Doctrine and his Diſciples; he did not point out any particular, becauſe hee had many to laye to his charge, his dittay ſhould haue beene made before hee was taken. How ſhould the high Prieſt bene ignorant that *Chriſt* was both Meſſias, and the Son of God? for hee ſaw his marveilous *workes*, *which teſtified of him*, he ſaw the Propheſies onelie fulfilled in his perſon. Yet our *Saviour* did with his mouth confeſſe freely that he was *the Sonne of the liuing God*, which is the greateſt cõfort that euer can befal any ſoule, that he hath the Sonne of the *liuing God his Mediatour, Prieſt,*

Heb. 4.15.

and

and King, and companion in all his calamities. And ſhall not ſuch a mightie King revenge the injuries done to his members? Truely he will not onely take the defence of thē in this world, but draw them, *as his own fleſh & bones to himſelfe, for hee is gone to prepare a place for them, and will come againe, and receiue them to himſelfe, that where hee is, they may bee alſo.* *Iohn. 14.3.*

For what can bee more comfortable (my Soule,) thā to remember wee haue ſuch an omnipotent and everlaſting King, not onely night & day to haue care over vs, but that our fleſh alſo doeth poſſeſſe the heavens; where we ſhall bee in the preſence of God

God for euer, hee went alone to heaven, but he, all entered into it, for a bone was not broken of him, both head & members ſhall bee found in heaven.

Hee hath giuen vs the *earneſt of his Spirit*, and taken the earneſt of our fleſh, and caried it as a *pawnd* to Heaven, where wee and all they that haue true faith ſhall bee brought, and here withall, to lance this vnrighteous Iudges heart, hee maketh mention of the latter day, *which is his day*, wherein hee ſhall judge all fleſh, as *Daniel* hath fore-ſpoken, *who beheld in viſions by night, one like the Sonne of man, comming in the cloudes of heaven, and approaching*

Dan. 7. 13.

ching to the Ancient of dayes, and they brought him before him, and hee gaue him dominion, and honour, & a Kingdome that all people, Nations and Languages ſhould ſerve him: And ſo ſaid another, *They ſhall looke vpon mee whom they haue pierſed, and ſhall lament for him, as one mourning for his only ſonne, and bee ſorie for him, as one is ſorie for his firſt borne.* Zach. 10.

Which ſecond comming, ſeeing it is at hand, we ſhould remember of our accomptes to bee giuen to him, and the preciſneſſe of that Iuſtice wherein wee ſhall render *a reckoning for everie idle word*: Let it not depart from our memorie, but *What-ſoever thou takeſt in hand, remember* 1 Theſſ. 4. 16. Mat. 12. 36. Eccl. 7. 36.

ber thy end and thou ſhall neuer doe amiſſe: Chriſt ſuffered for a good cauſe, *even for righteouſneſſe ſake*, who although hee was in bonds & afflicted, as though hee were an evill doer, *yet the word of God that was in his mouth, was not bound.* Iudges as they exerciſe their judgement, ſhall be judged againe, for he that for thy cauſe was preſented to jugdement, ſhal be Iudge, who hath ſaid, *That God hath ſent his Sonne, not to condemne the world, but that bee world by him ſhould bee ſaued.* Beleeue in Chriſt, and thou needeſt not to bee affraid of judgement, *will he condemne them for whom he hath ſuffered all theſe things?* ſuffered (I ſay,) both of

1. *Pet. 4. 15. 16.*

Iohn. 3. 17.

of the hie Prieſt who ſpak to him, againſt order of Law, & of the hie Prieſts ſervant, who ſtrooke him againſt order of law, for maintaining the truth before he had beene judged, neither was it a fitte place to puniſh a man in judgement thogh he were never ſo bad.

And now the high Prieſt at this innocent Lambes anſwere, rent his choathes, *but thou ſhouldſt haue ſo done to thy heart.* *Ioel. 2. 13.* He pretended the Majeſtie of God, to bee hurt be this externall behaviour, but inwardlie well pleaſed; that now hee might haue occaſion to fulfill his wicked counſell.

The godlie indeed ſhould burne *in zeale* when they ſee the glorie of God to bee impared, *Mat. 22.*

pared, as *Lot was vexed with the vncleanly converſation of the wicked, for hee beeing righteous & dwelling amõgſt them, in ſeeing and hearing, vexed his righteous ſoule from day to day with their vnlawfull deedes.*

2. Pet. 2 7. 8.

But alas (poore Soule) how oftimes doſt thou both polute thy ſelfe, & doſt heare the holie Name of God blaſphemed by oaths and perjuries, it becommeth thee to avert the wrath of God by all meanes, whẽ thou ſhalt heare ſuch *Rabſakeas* blaſphemies, as *Hezakiah* did. Nothing ſhould more grieue thee, thã when wee ſee the glorie of God his Majeſtie to be hindred or hurt, by any; *Who is weake? and I am not weake,*

2. King. 11. 30.

who is offended? and I burne not. 2. Cor. 11. 24.

Now by this outward geſture, hee would declare the puniſhment of the Lawe in commiting *blaſphemy juſtie to appertaine to Chriſt, to bee ſtoned to death by the whole multitude*; but this is our greateſt comfort, that by theſe means *hee hath redeemed vs from the condemnatorie ſentence of the Law*, for *as the Father hath life in himſelfe, ſo likewiſe hath he given to the Sonne, to haue life in himſelfe, and hath giuen him power alſo to execute judgement in that hee is the Sonne of man.* Lev. 24. 13. Gal. 3. 13.

But the high Prieſt did not vnderſtand what he was doing, for being riſen from his place, hee might haue preſaged the loſſe of his *Prieſthoode*,

hood, & chaire therin, & that in this rage, in rēting his cloths, he did ſignifie the tranſlatiō of the Law, for the *change of the Prieſt-hoode imported the change of the Law alſo.* The like was done to *Ieroboam*, *whoſe vppergarment was cut in twelue pieces by the Prophet*, who did deliuer vnto him, with the ten pieces, the ten Tribes.

Now as if they had not tormented him enough, the hie Prieſts leaue him to be mocked of their ſervants, vntill *the dawning* of the day that the Counſel ſhould ſit: For what marveill is it, when the Magiſtrates giue evill examples, that vnrighteouſneſſe, violence, aud oppreſſion reigne every where.

And

And now (deare Soule) raiſe vp thy ſelfe to thankfulneſſe, and let thy heart bee inflamed with his loue, when thou ſhalt remember, what, and how great bitter things all that whole night thy Redeemer ſuffered. *For his face was beſpitted*, as if it had bene moſt ignominious; with their Fiſtes they boxt him, and ſpitefullie mocked him, covering his face, that being ſtricken, hee ſhould tell them who had done it. Great therfore, muſt be the anger, and wrath of God for ſinne, for which Chriſt did ſuffer ſo much, and therefore, wee ſhould abhorre it from our heartes. But moſt of all haſt thou to conſider the infinite mercie

mercie of thy heauenlie Father, who to vindicate & aſſoilyie thee from everlaſting ignominie, ſuffered his beloued Sonne ſo ſhamefullie to bee intreated; well might hee haue ſaid, *I am a worme, and not a man.* Psal.22.7.

Remember therefore, thy vncleannes, and inward corruption, *who is borne in iniquitie, and in ſinne hath thy mother conceiued thee*, to purge thee from theſe ſpots, *and to preſent thee without blotte or wrinkle.* Was this bleſſed face of Ieſus embrued with ſpittell? Iuſtlie may wee deplore the impuritie of our nature, which muſt bee cleanſed by the Blood Chriſt. Isal.51.5. Eph. 5.25. 1.Iohn.1.7

Yet doeth not the wicked

now

now ceaſe to beate Ieſus in his members, and which is moſt abominable, doe ſcorne the divine Majeſtie, as if he did *not ſee, nor had care, nor were to craue vengeance for that they doe*: but doe cover the face of Ieſus, (in their opinion) while they afflict his members, giuing themſelves to careleſſe ſecuritie, *but hee doeth ſee, and beholdeth all theſe thinges*, for their oppreſſion, and their *ſighes are before him, and their wandringes are compted, their teares put vp in his bottle.* But although *hee appeare not to ſee, neither the God of Iacob to regarde, yet vnderſtand yee vnwiſe among the people, and yee fooles, when will yee bee wiſe; bee that planted*

the eare, ſhall hee not heare, or hee that formed the eye, ſhall hee not ſee, or hee that chaſtiſeth the nations, ſhall hee not correct, hee that teacheth men knowledge, ſhall hee not know, yea, the Lord knoweth the thoughts of men, that they are vanitie.

Pſal. 94. 7.8.9.10.

But heere is a notable image of eternall puniſhment repreſented vnto vs, which wee ha e deſerved in bodie and ſoule, for if we examine our life and converſation (not to ſpeake of our thoughtes) and weigh them in the ballance of Gods Law, wee cannot but judge our ſelves to bee worthie of eternall contempt, rebuke, and ſhame, & if we would not with euerlaſting puniſhments be plagued

gued, let vs in all possible haste, repent and turne our selves.

But here is abundant consolations offered against persecution& contumelies which the wicked doe inflicte on the godlie. His shame was changed in an vnspeakeable glorie, the ignominie redunded on the head of his enemies: so shall the persecutions of his members receiue a cõpensation of eternall life. *Rejoyce therefore, in asmuch as ye are partakers of Christs suffrings, that when his Glorie shall appeare, yee may bee glad and rejoyce, if yee bee railed on for the Name of Christ; blessed are yee, for the Spirit of Glorie, and of God resteth on you, which on*

1. Pet. 4. 13. 14.

their part is evill ſpoken of, but on your part is glorified.

O! but heere haue wee a notable defence againſt the wrath of God, and everlaſting cõdemnation, for if God hadde ſuted vs before his judgement, and appointed the due puniſhment for vs, wee ſhould not haue beene thoght worthy of a temporal but an everlaſting confuſiõ. But Chriſt (ſuch was his mercie) hath become debter for vs, and hath remoued al our ſhame and ignominie; ſanctified and cleanſed vs, that he might make vs vnto *himſelfe a glorious Church, holie and without blame. What ſhall wee render vnto the Lord, for all his goodneſſe beſtowed vpon vs moſt vnde-*

vndeſervedlie? wee will take the cup of ſalvation and call on his Name in preſenting to him a mindfull, and thankefull heart. Pſal. 116. 12.

By the ſpetle therefore, that hee was defiled with, hath he waſht the face of our ſoule, by the covering of his face; hath he taken away the veile from our heartes, his head was beaten, that all his members might receiue ſpirituall motion, life, ſenſe, & influence; and with Fiſts was hee rigorouſlie ſtricken, that we may render glorie, praiſe, and honour vnto him with heart, and clapping of our hands.

THE THIRD DEGREE, *and firſt Step of the aſcenſion* of the Soule vnto heavē *by comtemplation of Chriſts* exaltation on the Croſſe.

AND now heere conſider, the hie Prieſts & Elders their diligence in conveening their Counſell. *Indas* the traitour his conterfeit *Repentance*, whoſe end was deſperation; and the conſultation of the *Elders*, for buying a *Potters fielde*.

Mat. 27.

Mar. 15.

Luc. 23.

They pretermitted no time, ſo ſpeedily would they haue, yea, even before the *Sunne* a-

roſe

roſe, the Sunne of righteouſnes diſpatched, & fearing leaſt hee ſhould eſcape, the more ſhort deliberation take they for killing of him, althogh their meeting did hold *by the 70. and one which was their Sanhedrin*, for the which cauſe, *the kingdome was taken from them, the Scepter from Iuda, Iudgement and the Prieſthood from that Nation.* Thy deſtruction is from thee O Iſrael: *What more could he haue done to his Vine-yarde, than he hath done?* That which *Adam* had commited, our Saviour payed, Chriſts ſilence made a defence for *Adam*, for hee heard from *Euah*, that which was not lawfull, and ſpake things alſo, which he ſhould not,

Gen. 49. 10.

Hoſ. 13. 9.

Eſay. 5. 4.

Gen. 3. 11.

not, hee heard and obeyed his wife, counſelling wrongouſlie, & excuſed himſelfe, when the Lord accuſed him. But contrarily, Chriſt accuſed by the wicked; holdeth his peace, *as a deafe man* negleƈteth their forgeries, for well knew he their malice, to come to ſuch hight, that neither would they heare him, nor put him to liberty, and yet conſtãtly profeſſed himſelfe, *to bee Son of man, & the Sonne of God*, and one that *ſhould ſit at the right hand of the Majeſtie in Heaven*, which, to make a way to their owvne decree againſt him, as hauing teſtimonie out of his owne mouth, vvith many vvords they inſult againſt him.

Luc. 22. 69.

Mat. 26. 64.

But

But what is *Iudas* part, ſeeing that thus Chriſt had incurred *their ſentence of cõdemnation*, whoſe Conſcience being raiſed from ſleepe, by the ſting thereof, and ſenſe of Gods fierce anger, rendered *the money, and teſtified Chriſtes innocencie*, which they *imployed for a buriall for ſtrangers.* *Mat. 27. 3.4.6.7.*

Well beleeued *Iudas*, that he had bene in a good cace, when hee once had receiued the money, but hauing done this miſhant fact, his eyes vvere ſo opened, that he not onely did feele his abominable offence, but alſo is tormẽted with ſuch horrour in ſoule, that he beleeued no no remedie to bee left, but

hanging of himſelfe.

But more particularlie, (poore Soule,) examine theſe circumſtances, the time whē hee did ſee Chriſt adjudged to death, ſoone enough if wel enough, late repentance is ſeldome true, but true repentance is never late: *For when the wicked turneth away frō his wickedneſſe that hee hath committed, and doeth that which is lawfull and right, he ſhal ſaue his ſoule aliue, becauſe hee conſidereth and turneth away frō all his tranſgreſſions that hee hath committed, hee ſhall ſurelie liue & not die, for none of his ſinnes that hee hath committed, ſhall be mentioned vnto him,* as is euident in the Malefactor that hang on Chriſtes right hand.

Ezek. 18. 27. 28.

Ezek. 33. 16.

But

But this goodneſſe of God *ſhould not breed ſecurity in thee, abyde not, nor prolong the time,* when thou ſhalt not bee maſter of thy owne thoughts. They that are in Fever, raue before they coole; and many die before they intend to repent, *becauſe the time, and houre of death is vncertaine.* Rom. 2.4. Luc. 12. 40.

Conſider, he brought the thirtie ſilver pieces, and reſtored them, which ſometimes, *was a vndoubted token of repentance,* as in *Zacheus.* But he was deſtitute of true *Faith,* in applying to him the mercie of God, *Who came to ſeeke and ſaue that which was loſt.* Hee alſo made a free confeſſion of his ſinne, *which is very requiſit in repentance,* but it was Ezek. 33. 15. Luc. 19.8. 10. Mat. 18. 14.

not

not to the Prieſts, but to God, and to his onlie begotten Sonne. What marveile *therefore he be voyde of comfort*: And this hee proclaimed in the verie *Temple*; but, alace, many doe we find, who doth not come ſo far off, although *their wickednesſe witneſſe to their face, but doe deny or threaten thoſe which admoniſh them of it.* But this is remarkable, that he bare record of *Chriſts innocencie*, for *ſuch an high Prieſt, it became vs to haue which is holie, harmeleſſe, vndefiled, ſeparate from Sinners. The high Prieſts did anſwere, What is that to vs, looke thou to it.*

Pſal. 3. 8.

Heb. 7. 26.

Neither for promiſe, nor reward, or pleaſure of any man

man, fall vnder the wrath of God by ſinning; *whoſe breath is in their noſe-thirles, and whoſe helpe is vaine.* They would not acknowledg that it belōged to them, ſurelie, both they and their poſterity feele the ſmarte of that Innocent Blood *Which men, though they know the Law of God, how that they which committe ſuch things, are worthie of death, yet not onelie doe they ſinne, but alſo favour them that doe them.* For to ſin by himſelfe, or by another, is all one, and he that conſenteth, is acceſſorie to the fact. But heere is their great blindneſſe, that they did not revoke, and retreat their ſentence, hearing his innocencie juſtie by the traitor

Rom.1 32.

traitor confeſſed. In no ways ſpeake thou againſt the word of Trueth, (my Soule) *but bee aſhamed of the lyes of thine ignorance, ſtriue for the Trueth vnto death, and defend Iuſtice for thy life, and the Lord God ſhall fight for thee againſt thine enimies.*

Eccl. 4.25. 28.

But hardeſt of all, is that rough anſwere that *Iudas* receiued, they miniſtred no comfort vnto him, *but increaſed the flamme of deſpare that was kindled in the heart of him.* *The weak haue ye not ſtrengthned,* as he complaineth juſtly of them; *the ſicke ye haue not healed, neither haue ye bund vp the broken, nor brogbt againe that which was dryven away, neither haue yee ſought that which*

Ezek. 34. 4.

was

was loſt, but with cruelty & rigor haue ye ruled them. *But the good Shepherd never reſteth, but goeth after that which was loſt, while he find it, and maketh his rejoycing the compenſation of his trauell.* Luc. 15. 4. 6.

He did caſt the money in the Temple from him, which was ſo deere vnto him, that for it, hee poſt-poned the life of his Maſter. Now he became ſo execrable, that he gained nothing of it, but a conſcience burnt with an hote yron, evill acquired goods ſhall neuer benefite the poſſeſſor, nor the poſteritie. *Achab* beleeued all was well, when by violence and fraud hee had obtained *Nabothes* Vine-yard, which hee 1. *King.* 21. 16.

loſt

loſt with his life, and the *favour* of God moſt of all: *For what availeth it to gaine the whole world, and loſſe his ſoule, And what fruit haue they then in thoſe thinges, whereof they are now aſhamed? for the end of theſe thinges are death.*

Mat. 16. 26.

Rom. 6. 21.

But terrible, was his execution, *for when hee had throwen downe himſelfe head-long, hee burſt aſunder in the middes, and all his bowels guſhed out*; how great deſtruction doth abide them, that ſerve the vncleane ſpirit: this was not an evaſion by death from Gods judgement, but a more ſhort & compendious way therto. Let not Sathan by his deceit allure thee, neither for feare of *Ignominie*, as hee did *Saul*, or

Act. 1. 18.

or with loathſomneſſe of thy life, to ſuch abominable practiſes.

But (alace) many now adayes, doe harden their hearts at wholeſome exhortation, whereby they make the Lord to cut the threed of this life, & adjudge them vnto eternall death. beſids, that many by drinking, and glutonie, doeth ſhorten their dayes; And doth not whoredome, & vitious venery procure ſudden death? What can bee ſaid of Avarice, and Covetouſneſſe, which, whiles it thirſts for the blood of others *they are pearſed by that vnrighteous Mãmon, whereby they are choacked, and killed:* And what ſhalbe thought of thoſe, who

provoke

provoke the ſingle combat, & thinketh it a great indignitie vnleſſe they kill not themſelves, or their neighbour.

Lord grant everie moment, while wee enjoye this life, wee may conſecrate it to the glorie of the Giuer, that wee may bee readie at all occaſions, to giue an account of our times ſpēt here, that we may ſay with *Simeon*, *Luc. 2.29.* *Now let thy ſeruant depart in peace, according to thy word, for my eyes haue ſeene my ſalvation.*

Then learne heere (my Soule) by this his deſperation, the nature of ſinne, for before it bee perfected, it maketh men drunke, but being put in executiō the pleaſure is extinguiſhed, the conſcience

ſcience remaineth heavier than Leed, which vnleſſe the Lord prevent, maye dryue thee to deſpaire, *For the deceitfulneſſe of ſinne and delite thereof for a ſeaſon, maketh men ſo brutiſh*, that they can not decerne betwixt good and evill, yea cauſeth them beleuee they are moſt bleſſed in greateſt ſinnes.

And therfore (my Soule) *reſiſt the Devill, and hee will flee from thee*, whilſt thou doſt not reſiſt the cuſtome of ſinning, it brings neceſſitie vpon thee, for it hardneth the ſenſes, that they cānot clearlie ſee, it blindeth the vnderſtanding, leſt puniſhment ſhould terrifie it, fettereth the heart, to make filthie thinges plea-

pleaſant, it weakeneth the ſtrength, that beeing overcome, they ſuccumbe. The ſickneſs of their Soule is much more ſenſible, than the diſeaſes of the bodie. There is no *greater dolour, than the wound of the conſcience for ſin*, nor any greater burden, than the heavie weight of our vile tranſgreſſions.

Heere Sathan is a great politician, for he changeth himſelfe into an Angel of light, while hee leſſens our ſins, & extenuateth thē, intyſing mē to fall. But when the deede is done, like lightening hee ſhineth in mē, caſting his ſins ſuddenlie before him, at the which thunderbolt, he is benummed & ſtupified, feeling the

the bitter pangues of an euill conſcience, and doth ſo caſt him downe, with this great ſtroke, that hee, who before gloried in ſinne, now thinks himſelfe ſecluded from mercie and ſalvation. *Lord hide thy face from my ſinnes, and put away all mine iniquities, creat in mee a cleane heart, O God, and renew a right ſpirit within mee. Caſt mee not away from thy preſence, and take not thy holy Spirit from mee.* *Pſal. 51. 9. 10. 11.*

But diligentlie perpend *Peters, and Iudas repentance* by comparing them together, that thou mayſt vnderſtand (deare Soule,) in what ſtate their iniquity was cōmitted. Their falls heavily wounded their cōſciences doubtleſſe,

for

for *Peter* not onelie denyed Chriſt, but bound himſelfe to curſings if hee had known him, which was a ſin almoſt to death: And the other *Iudas* did commit an haynous treſpaſſe, worthy of everlaſting condemnation; but *Peters* was of *frailtie of the fleſh, and feare of death*: But *Iudas* was of ſet purpoſe, and of deſtinate malice did atempt that deteſtable fact. And *Peters* againe, not in a cauſe of it ſelfe ſo much blameable, but of immoderate timeritie conjoyned therewith: And to *Iudas* deſperat malice, was an inſatiable greedineſſe annexed, but the *forgetfulneſſe of the word of God was the fountaine of both their falls*, It concerneth

cerneth vs euer to pray the liuing God, to giue vs eares to hear, & to lay vp in our hearts his promiſes, & threatnings, to ſtrengthē vs, or beat down our pride, & to ſay, *The Lord hath opened my eare, & I was not rebellious, neither turned I back.* *Eſay. 50. 5.*

But as their fall was, ſo was not their repentance, both were Apoſtles, both had woundes of conſcience, and frighted with the ſting ther-of, but *Iudas* gaue ſuch place to the overburdēing ſtrēgth, thereof, that hee deſpared of Gods mercie.

But *Peter* belieued, *that Chriſt is the reconciliation of our ſins, and not for ours onelie, but for the ſins of the whole world*, by *1. Iohn 2. 3*

Faith applying the merites of

of Chriſte vnto himſelfe, to doe this buſineſſe, whereof *Iudas* deſtitute, contemning the deepeneſſe of his mercie, and riches of grace, loſt hope of recovering: no man can ſeriouſlie repent, but he that looketh for forgiuenes. And therefore, to wreſtle with temptation, is firſt to look to the promiſes of God, which is ſo ſure and certaine, that it is more eaſie, *that heaven & earth ſhould paſſe away, than they ſhould faile, or that any title of the Law ſhould faile: For the Lord is ſtrong, merciſull, and gracious, ſlow to anger, and aboundant in goodnes, and truth, reſerving mercie for thouſandes, forgiuing iniquities and tranſgreſſions, and ſinnes, for the*

Luc. 16. 17

Exod. 34. 6. 7.

Lord

Lord is gracious and mercifull, ſlow to anger, and of great mercie, the Lord is good to all, and his mercie is over all his workes. Pſal. 145. 89.

In this conflict caſt the eyes of thy faith on Chriſt Ieſus, to whom a voyce from Heauen came, Saying, *This is my beloued Sonne in whom I am wel pleaſed.* Mat. 3. 17.

For hee receiued of God the Father, honour and glorie, and there came ſuch a voyce to him from the excellent. 2. Pet. 1. 17.

It is reported that *Alexander* the Great, when he ſaw *Iaddus* the hie Prieſt, with his prieſtlie apparel meeting him, ceaſed from his rage againſt *Tyrus*; and alſo richlie rewarded him: How much more, when our euerlaſting Prieſt, *Ieſus Chriſt, who is juſt, yea, our righ-*

righteouſneſſe ſhall appeare in the ſight of God his Father, making interceſſion for vs, to mitigate his wrath, and *ſhall giue vs forgiueneſſe of ſins, and life everlaſting, for he is able perfectlie to ſaue them that are able to come vnto God by him, ſeeing hee ever liueth to make intercеſſion for them.*

Heb. 7.26.

Let not therefore Sathan bereaue thee of Gods loue & mercie towardes thee, the merite of his paſſion & efficacie of his death. *For the gift is not ſo, as is the offence for if by the offence of one, many bee dead, much more the grace of God, and the gift by grace, which is by one Man, Ieſus Chriſt hath aboũded vnto many.*

Rom. 5.15.

Moreouer, neuer ſinner yet

yet to this day, deſiring to bee reconcealed with his God, was euer ſecluded frō mercie, if the ſinne be great, his mercies is aboundantlie more, and ſo much more, as all the whole globe of the Sea exceedeth the ſmalleſt droppe of water.

If thy ſinne be old, which thou haſt drunken in from *thy mothers breaſt*, and in proceſſe of time hath euer augmented the ſame: bee thinke thee of Gods mercie, is from al eternitie, & if thy iniquity bee latelie committed, Gods mercies *are daylie renewed*, which euerie moment hee poureth vpon vs.

And therfore (poore Soule) becauſe of the *ſavour of thy*

Cant. 1.2. 3. *Bridgromes oyntmẽts, his Name is as an oyntment poured out, therefore, the Virgines love him, draw mee, wee will runne after thee, the King hath brought mee vnto his chamber, wee will rejoyce and bee glad in thee, wee will remember thy love, more than wine, the righteous doe love thee,* yea, thou despyſest not the poore ſinner, thou abhorredſt not the *confeſſing Thiefe*, neither the weeping woman, neither her that was found in adulterie, neither him that ſate at the receipt of cuſtome, nor the humble *Publican*, nor the denying Diſciple, nor the *perſecuting Paul*, yea, not theſe that *crucified thee, but prayed for them.*

Strengthen thy faith therfore

fore in the ſpirituall fight, by the holy meditation, & vſe of the Sacraments, *for whoſoeuer are baptized in Chriſt, hath put on Chriſt*; he covereth our nakedneſſe, and doth waſh away the filth of our Soules, whoſe ſinnes, *if they were as Crimſon, ſhall bee made white as Snow; for it is the blood of Ieſus Chriſt that cleanſeth vs from all ſinne.* Bee not therefore affraied (ſinful Soule) Art thou baptized in Chriſt? hee will haue care of thy cauſe, as if it were his proper owne: The Rainebow was a ſigne of the Covenant betwixt God and man; *That the earth ſhould never be deſtroyed by deluge of water thereafter*; So baptiſme is a vndoubted ſeale of our par-

Gal. 3. 27.

Eſay. 1. 18.

1. Iohn. 1. 7.

Gen. 9. 13.

gation by Chriſt, & at Gods hand he made a league with vs for our foule ſins, never to bee caſt from his preſence.

But in the Sacrament of the blood & bodie of Ieſus, haue we a moſt certaine and liuelie *pawne*, which is our *Paſſeover offred for vs*, who by his obedience hath delivered vs from the Tyrannie of death, and made vs partakers of life eternall.

It was worthie of conſideration, how preciſlie *Peters* falles are regiſtrate in the booke God, *For whatſoeuer thinges are written afore-time,* Rom. 15.4 *are written for our learning, that wee through patience and comfort of the Scriptures might haue hope. Peter* therefore denyed his

his Maſter, ſeven times. Foure times to Maides, and three times to men. Firſt, to Maides (I ſay) when he ſate without the Hall, and the Maide came vnto him, ſaying, that, *Thou waſt with Ieſus of Galile.* *Mat. 26. 69.*

Secondlie, as *Peter was beneath in the Hall* (for now hee had entered, but before hee was not come in) *There came one of the Maides of the high Prieſts, and when ſhee ſaw Peter warming him, ſhee looked on him, and ſaid, Thou waſt alſo with Ieſus of Nazareth.* *Mar. 14. 66.*

Thirdlie, then *a Maide ſaw him againe, and began to ſay to them that ſtood by, This is one of them.*

Fourthlie, when hee went

out into the Porch (from the common Hall) *And another Maide ſaw him, and ſaid vnto them that were there, This man was alſo with Ieſus of Nazareth.* Thus foure times denyed he his Maſter before theſe weak Veſſels. Man never ſhould be courageous & ſtout in his owne conceite. *The Lord is my ſtrength, my buckler, and the horne of my ſalvation.* If the Lord leaue vs to our ſelues, wee are a prey to Sathan, & to euerie winde and blaſt of temptation.

Mat. 26. 71.

Thrice alſo denyed he before men, and firſt, *before the Souldiers, ſtanding and warming himſelfe.*

Iohn. 18. 25.

Secondlie, hee denyed before *Malchus cooſen*, whoſe

Iohn. 18. 26.

eare

eare hee ſmote off.

Thirdlie, hee denyed him anone to them that ſtood by, who ſaide vnto *him againe, Surelie thou art one of them, for thou art of Galile, and thy ſpeech is like.* *Mat. 26. 70. Mar. 14. 70.*

Neither doe I ſo punctually ſet theſe dolorours ſpectacles before thine eyes (ſinful Soule,) to dig vp the Sepulchres of theſe glorious Saints which are in heauen, who repented and weeped bitterlie for their ſinnes, & who were patterns to others, not to diſtruſt; *And thou Peter, being converted, confirme thy brethren.* And *Dauid* after his fall; *did teach the Lordes wayes vnto the wicked, that ſinners might bee converted to him.* *Pſal. 51. 13* The belee-

ving and repenting ſinner, therefore may be perſwaded that there is euer mercie to bee found, how great ſoever his ſins hath beene; *Peter* was taught this leſſon of his Saviour. *That bee loued much, to whom much is forgiuen*, and ſo being demanded, if he loved him more than the reſt of the Diſciples did; hee (according to the multitude of his compaſſions beſtowed vpon him) referred the anſwere to his Maſter, whom hee knew, did know all things, & knew how much, and in what degree hee loved him.

Iohn. 21. 15.

Neither is this contradicent to the word, which ſayeth, *Thou ſhalt denie mee thrise*, for Chriſt ſaid not thriſe (onlie)

he,) but thriſe, and hee that denyeth ſeven times, denyeth alſo thriſe.

Peter had ſaid before, *ſhall I forgiue my brother ſeven times, to whome Chriſte anſwered, not ſeven times, but ſeauentie times ſeven times.* Chriſts fauour to his owne, is aboue the affection of men, *or loue of women, as Dauid ſaid of Ionathan*; and according to his everlaſting mercies, doth hee ſo much more freely and readilie forgiue, yea, this was alſo to ſtrengthen *Peter*, that when hee ſhould fall (which Chriſt did foreſee) he ſhould not bee ſwallowed vp in deſperation, but conſtantlie beleeue with a liuelie and juſtifying faith in the Sonne of God;

God; as hee had profeſſed before his Maſter, *To whom ſhall we goe, thou haſt the words of eternall life, and wee beleeue and know, that thou art the Chriſt the Son of the liuing God.*

Iohn. 6.68 69.

Mat. 16.16

Thus haue wee ſpoken of theſe two Diſciples *Peter* & *Iudas*, their falles and repentance, which are as different, as Heaven is aboue Hell.

How are now the Prieſts & Elders of the people imployed, they are about the counſell, for buying of the Potters fielde, becauſe they would not put his money in their Treaſures. Narrow and ſtrait is their conſcience in ſmall things, but rowme, large, & broade in greater affaires. They are conſtrained to per-

fect the Lordes decree, pronounced by the Prophet *Zacharie*. It is impoſſible that the enemies of Chriſt can ſtoppe the courſe & ſtrength of the Trueth: *There is neither wiſedome, neither vnderſtanding, nor counſell againſt the Lord.* Pro.21.30.

O prophetical certaintie! O great & vnſpeakable knowledge of the holie Ghoſt! He ſaid not ten, or twentie, but preciſelie thirtie, as if he had told & deburſed to them theſe pieces of ſilver. Let nothing diſwade vs from the certanty of Gods promiſes, although there appeare vnto fleſh, and bloode, no reaſon how they ſhall bee accompliſhed, yea, and that all thinges tend to the flat contrarie, never doe thou

thou ſwerue nor ſhrinke, *but beleeue againſt hope vnder hope.*

Rom. 4. 18.

Many beautifull ſhowes of outward holineſſe doeth theſe repreſent; they knewe vnlawfully purchaſed almes was diſpleaſing vnto God. They knew, a care ſhould be had of the poore, and ſtrangers departing this life, that they be buried; and for the perpetuall memorie thereof did giue the place a name. Heere is their Phariſaicall hypocriſie, they attend outward religion, but lacke internall worſhip of the minde; which is not looked to. Well ſaid Chriſt of thē, *Woe be vnto you Scribes & Phariſees, Hypocrits: for ye are like vnto whited Tombs, which appeare beautifull out-*

outward, but are within full of dead mens bones, and of all filthineſſe: So are yee alſo; for outwardlie yee appeare, righteous vnto men, but within, yee are full of hypocriſie and iniquitie. Mat. 23. 27. 28.

Yet the faithfull ſhould not omit their dueties of humanty, to ſupport the indigencie of their brethren while they liue, & duetiful care of them, when they are dead, neither not to pull the goodes from their heires vnto themſelves.

Yet one thing heere thou muſt learne (poore Soule,) of their hypocriſie, to beſtow thy charitie and almes vpon the poore, of thy own lawfull goods: *For I the Lord, loue iudgement, and hate robberie for burnt offering; and I* Eſay. 61. 8.

will

will direct their work in truth, & will make an euerlasting Couenant with them; for the sacrifice of the wicked is an abomination to the Lord, to present him in his members, with such, is to associat him to their villany, *he that taketh away his neighbours liuing, slayeth him, and he that defraudeth the labourer of his hyre, is a blood-shedder.*

Pro. 15.8.

Esay. 1.11. 12.

Eccl. 34.23

But heere behold an euerlasting monument raised by them, of their impietie and malice against Christ, for whiles dissemblars will cover their wickednesse, then most of all, it is made manifest by reason of *Aceldama*.

But this was long time before figured in *Ioseph*, who at *the desire of Iuda*, was sold to

the

the Ishmaelites, wherby it came to passe, that the Land of Goshan was giuen his brethren to dwell in; So Iesus, sold and deliuered to death; prepared a place for vs, where, beeing delivered from all troubles, we might enjoy rest for euer. Gen. 47.5 6. Iohn. 14.2. 3. Iohn. 17. 24.

Remember (my Soule,) that thou art solde vnder the *tyrannie of sinne*; But by Iesus Christ, who was solde for thee, thou art restored to libertie, *Beeing then made free from sinne, wee are made the seruants of righteousnesse, and as ye haue giuen your members seruants to vncleannes, and iniquitie to commit iniquitie, so now giue your members seruants vnto righteousnesse and holinesse, that beeing fred from sinne, yee haue* Rom. 6. 18. 19. 22.

your

your fruit in holinesse, and the end euerlasting Life.

Mat. 13. 18. Wherfore, this *Field is the world*, the Potter is God, *who made man of the slime of the earth.* *Gen. 2.7.* *The strangers are Christians, who haue no abiding Citie heere, but haue renounced the world.* *Rom. 9.21.* *The buriall place is our rest in Christ whose sepulchers are sanctified by him, and who shall restore our bodies committed vnto him, as vnto a faithfull Creator, the price of blood is the merite and vertue of his Passion.* *Col. 2.11.* *1. Cor. 15. 42.43.44.* *1. Pet. 1.19*

The second Step in the third degree of the ascension of the Soule vnto Heauen, &c.

NOw haue we conveyed our Saviour frō the Garden, to *Ca-*

japhas, now wee would accompanie him to *Pilat*, there false accusation against him, of the sending of him to *Herod*, and of most wrongous excambing of him with *Barabbas* with the most mishant condemnation of that Innocent Lambe of God. *Iohn. 19.* *Mat. 27.* *Luc. 23.* *Mar. 15.*

Pilat at the desire of the *Iewes* is deafe for hee *beares nothing worthie of death in him*: The Iewes vvere verie diligent to take all occasions to put *Iustice to execution*, if any had bene against him, which now is oft times delayed; But the cause that hee should bee presented before his Tribunall, was, *that it behoued the Sonne of man to bee delivered to the Gentiles, to mocke, and to scourge,* *Mat. 20. 19.*

scourge, and to crucifice him, that both Iew and Gentile as they had conspired his *death,* so should both bee partakers of his *Life*: And the first, *If they abide not still in vnbeliefe, should bee graffed in, for God is able to graffe them in againe.*

Rom. 11. 23.

And for the second, *God hath concluded all vnder sinne, that the promise of faith by Iesus Christ should bee giuen to them that beleeue.*

Gal. 3. 22.

Wherefore (my Soule) be not affrayed, by him thou hast *accesse to the Throne of Grace*; neither sickenesse, nor calamitie shall bereaue vs of comfort. Hee was presēted to the *Barre* of Gods Iustice that wee should remember our *Absolution* from it, there-

therefore boldlie mayſt thou ſay, *Why art thou caſt down my ſoule, and why art thou this diſquieted within me? waite on God, for I will yet giue him thankes, he is my preſent hope & my God.* Pſal. 42. 11.

The ſuperſtition & hypocriſie of the Iewes is verie clear, they would not enter into *Pilates* houſe, leaſt they ſhould bee debarred from eating of the *Paſſeouer*, according to the Law, *giuen againſt the vncleane*, Numb. 9. 10. they indeede were affraid, to bee *polluted* in this ſtrangers Iudge his conſiſtoriall place, yet were not aſhamed *to ſhed the blood* of their innocent countrie-man; they will not be defyled with the dwelling place of *Pilat*, but never examine *the pollution* of their

their own ſins in their heart.

Mat. 23. 23. *They left the weightier matters of the Law, as Iudgement, mercie, and fidelitie*, which are rare in ſuch falſe ſeditious people, for they could pretend no excuſe, wherfore the Lord did reject and forſake them, ſeeing of their owne mouth, that they did cõfeſſe *they had no power of death and life*, but their authoritie was devolved in the Romanes hands. *For the Scepter ſhall not depart from Iuda, nor a Lawgiuer from betweene his feete,* Gen. 49. 10. *vntill Shilob come, and the people ſhall bee gathered together vnto him, but God in his righteous iudgement hath given thē the ſpirit of ſlumbering; eyes that* Rom. 11. 8. *they ſhould not ſee, & eares, that they*

they ſhould not heare to this day.

But was it not lawfull to *kill a man for blaſphemie, for adulterie, for profanation of the Sabboth day, for murther, for Idolatrie, and for wilfull diſobedience to Parents*, yea, and for neglect, *& not due reverence to the high Prieſt*, yea, and did they not ſtone *Steven to death?* But this was, that the word of Ieſus ſhould bee fulfilled, ſignifying, *by what death hee ſhould die.* Beſides this, they accuſed Chriſt of ſedition, & vproare; they might ſtone, burne, kill, & ſtrangle, but to crucifie they had no power, for the very Nations did worſhip idolatrouſlie ſtones and timber; but Chriſts *forwarning could not be but accõpliſhed, they*

Lev. 24.
Lev. 20.
Numb. 25.
Lev. 26.
Deut. 21.
Deut. 17.
Iohn. 18. 31
Mat. 20. 19.

they ſhall deliver him to the Gentiles, to mock and to ſcourge, and to crucifie him: Thus Chriſts enemies are meanes, and inſtruments, to manifeſt Gods Truerh, and to perfect mans Salvation. The covetouſnes of *Iudas*, procured remiſſion to all beleeuers; ſo the rage of the Phariſees and deceit of Sathan, did ſerue to the glorie of God, *For all things worke for the beſt, to them that feare him.*

Rom.8.27

Now *Pilat* inquireth what they had to obiect againſt him; they attribute ſo much to their *juſtice and authoritie*, that there needed no more inquiſition, but to reſt on their *Conſcience*, yet by reaſon of his place, hee would haue

haue a Proceſſe, which is, that Chriſt *ſubverted the people, denyed tribute to be giuen to Cæſar, and to make himſelfe a King*, which *Pilat* (in their minde) could not abide.

O! but what ſinne is it, (my Soule) to make *Pilat* & the communalitie guiltie of Chriſts death? a leſſe ſinne it had beene, if they had killed him privatelie: but to cauſe a Iudge againſt conſcience by the teſtomonie of *falſe witnes, to decree, or intiſe ignorant men, by bud, and promiſes* to offend, is the greater ſin. For Chriſt never meaned of an earthlie dignitie heere, *For when Ieſus perceiued that they would come, and make him a King, hee departed againe vnto a mountaine* *Iohn. 6. 15.*

himſelfe alone; Neither did he euer denye tribute to be giuẽ to *Cæſar*, but directed *to giue to Cæſar, thinges which are Cæſars, and giue vnto God, theſe things which are Gods.*

Mat. 22. 21.

Remember heere (poore Soule) that all theſe, (more than falſe calumnies.) were

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PAGINATION

fore hee prayeth to his Father not to take them out of the world but to keepe them from euill: for

Iohn. 17.

hee

he hath made vs vnto his *Father, Kings, and Priestes, whom hee hath gathered out of everie Tongue, Tribe, and Nation.* Rev. 5.10.

Heere therefore (poore Soule) great is thy comfort; not onelie against false accusations of the wicked, but also against Sathans impudent [illegible]oaches, *whereby he ceaseth* [illegible] *day to accuse the* [illegible]*re their God, whom* [illegible]*ercome by the blood* [illegible]*e, and by the word of* [illegible]*onie, and they loued* [illegible]*es vnto the death.* So [illegible]des, wee are deli[illegible]m the *bondage of sin,* [illegible] *hell*, by his moc[illegible]ngs, wee are made honourable in the sight of God, and by his accusation, wee are Rev. 12. 10. 11.

himſelfe alone; Neither did he euer denye tribute to be giuẽ to *Cæſar*, but directed *to giue to Cæſar, thinges which are Cæſars, and giue vnto God, theſe things which are Gods.*

Mat. 22. 21.

Remember heere (poore Soule) that all theſe, (more than falſe calumnies,) were ſpewed out againſt him, that not onelie hee might ſatiſfie the Iuſtice of God, but alſo ſignifie, that his Churche ſhould euer bee expoſed to hatred, and envye. *Achab called Elias, the troubler of Iſrael. If they were of the world, the world would loue them, and yet they are in the world; wherefore hee prayeth to his Father, not to take them out of the world but to keepe them from euill:* for hee

1. King. 18. 17.

Iohn. 8.

Iohn. 17.

he hath made vs vnto his *Father, Kings, and Prieſtes, whom bee hath gathered out of everie Tongue, Tribe, and Nation.* Rev. 5.10.

Heere therefore (poore Soule) great is thy comfort; not onelie againſt falſe accuſations of the wicked, but alſo againſt Sathans impudent reproaches, *whereby he ceaſeth not night and day to accuſe the Sanctes before their God, whom they doe ouercome by the blood of the Lambe, and by the word of their teſtimonie, and they loued not their liues vnto the death.* So by his bondes, wee are delivered from the *bondage of ſin, death, and hell*, by his mockings, wee are made honourable in the ſight of God, and by his accuſation, wee are Rev. 12. 10. 11.

fred from all guiltineſſe. *Thus hee hath made our ſins to be his; that hee might make his righteouſneſſe, ours.*

An euill turne can not be done, but by euill meanes; The Iewes haue heere their parte, and ſo hadde *Herod*, but the ſinne of *Pilat* is laide vpon the *Iewes*, and hee may forethinke, that euer hee was Gouernour of *Iudea*: In conſcience he was perſwaded of Chriſts innocencie, and their calumnie, but hee was intangled in his Iudgement ſo deepe, that he could not free himſelfe. Such a thing is it to ſatisfie the appetit of wicked men. In *Pilats* deeds & words, many exeellēt vertues which are rare to be foūd in Iudges

do

doe appeare, as the great moderation of his minde, being supreame *Magistrate, to whom belonged honour.* The *Iewes* woulde not superstitiouslie come in to him; hee maketh the trauell, and went out to them. *A Magistrate should be such a one to others, as he would wish others to bee to him, if hee were a priuate man. The Kinges wrath is like the roaring of a Lyon, but his fauour is like the dew vpon the grasse:* To this his ciuile Iustice in searching the trueth is eminent; *rash iudgements are dangerous,* and therefore, wil not cõdemne Christ, vntill he heare him. *Potiphar did otherwise to Ioseph.* And therfore, now he entred vnto Christ, with whom softlie,

Pro. 19.12

Gen. 39. 16.20.

moderatelie, and friendlie he reaſons, not with diſdainfull ſpeechs, as did the *Iewes*, *for it was not grieuous vnto him to bow downe his eare vnto the poore*. Being therfore demanded, if he was a King, our Saviour denyes not, but a ſpirituall King. It was not nowe time, *to teach and play the Doctor to Pilat*, for that part was ended. Now hee muſt play the Prieſt, and ſuffer patientlie his death, which hee would not ſtay.

Eccl. 4. 8.

Thou ſhould vſe (poore Soule) the opportunitie of the worde, verie earneſtlie while the raine *thereof from Heaven doeth water the dry and thirſtie ſoules of men, and whilſt it is called to day, let vs not harden our hearts.* The

The Lord, therefore, will knowe the inventer of this accuſation, and in all the Hiſtory wil haue every mans part knowne in this action. *I am no Iew ſaid hee*; cleanſing himſelfe: *Thine owne Nation doeth accuſe thee, I count not for the Meſsias, religion troubles me not ſo much.* The Cleargie and Church-men muſt take heed thereto. A liuelie image of wordlings, who in the matters of the earth, are more thā curious. *But ſpiritual things are ſpirituallie decerned*: For he inquireth not what a King hee was, & where his Kingdome was, that he might haue a part and ſhare thereof; but breakes off in an accuſation of Ieſus, if he was a King, *The*

1. Cor. 2. 14. *naturall man knoweth not the thinges of the Spirit of God, for they are foolishnesse to him:* And therefore Christ taketh the mouth of *Pilat* to bee witnes that hee was a King: *Who albeit hee was equall with the Father, and thought it no robberie,* Phil. 2. 6. *made himselfe of no reputation, by taking on him the forme of a servant to his Father, to be witnes to the Truth.* He wold have hereby wonne *Pilat* if it had been possible, but he was interrupted, for the word *is* 2. Cor. 2. 15. *euer a sweet odour to God, either to salvation, or damnation, in mercie, or Iustice.* With great constancie and grauitie without respect of persons doeth Christ answere: & so should his servants defend Gods ho-

nour,

nour, and not to turne their saile, to everie Winde, and therefore, hee did avowch his Kingdome as *anoynted of the Father, and sat vpon Mount Syon his holie Mountaine, who is just, and saued himselfe, and his people from their sinnes. Blessed is hee, that commeth in the Name of the Lord, Hosanna, thou which art in the highest heavens, who hath giuen vs to inherite the Kingdome prepared for vs, from the fundation of the world.*

Psal. 2. 6.
Zac. 9. 9.
Mat. 2. 21.
Mat 21. 9.
Mat. 25. 34.

And therefore (weak Soule) *Why art thou affraied?* Is it of the Devill? hee can not hurt *one haire of thine head, without thy Kings will.* Art thou troubled with sickenesses? *At his command they depart:* Are enemies risen against thee? *Hee*

Mat. 8. 31. 32.
Mar. 1. 31.

can cruſhe with a Scepter of
Pſal. 2.9. *Iron, and breake them in pieces, like a Potters veſſell.* Art thou
1.Cor. 15. 55. aſtoniſhed at Death? *Death is ſwallowed vp in victorie*, feare not therefore (feeble Soule,)
Luc.12.32. *For it pleaſeth the Father to giue thee his Kingdome, who can therfore ſeparate thee from the loue of Chriſt? bee perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor thinges preſent, nor thinges to come, nor hight, nor deepe, nor any other creature ſhal*
Rom. 8.35 38.39. *bee able to ſeparate thee from the loue of God, which is in Chriſt Ieſus our Lord, for he hath al power*
Mat.11.27 *in heaven, and in earth*; His Kingdome is not ſubject to
Iohn.3.35. change and vanitie, but eternall, and reacheth aboue the hea-

heavens, and the earth, and the depths thereof. Therefore (poore Soule) *place thy treasure in heaven*, but (alace) as *the Fountaine casteth out her waters, so doe wee cast out our malice. Let the World bee crucified to vs, and vs to the world: For if wee bee dead with him, wee shall also live with him, if wee suffer with him, wee shall reigne with him*; if wee be therefore troubled with the Children of this vvorld, remember (my Soule) *his Kingdome is not of this world, in the world thou shall suffer affliction, but be of good comfort, hee hath overcome the world.*

Ier. 6. 7.

Gal. 6. 14.

2. Tim. 2. 11. 12.

Iohn. 16. 33

This his Kingdome is from Sea to Sea, and to the last parts of the earth, and it is governed by

Psal. 72. 8.

Heb. 2. 8. Luc. 24. 47. Eſay. 53. 4. Rom. 14. 17. Pſal. 2. 10. 11. 12. Iohn. 14. 6. Luc. 1. 77. Iohn. 3. 15.

by the preaching of the Goſpel, who in place of taking tribute from his ſubjects, *hath caried vpon him our ſorrowes, plagued of God, and ſmitten of God and humbled*, who hath giuen vs *eternall* goods, as *Righteouſneſſe, Peace, and joye in the holie Ghoſt.* And therefore (my Soule) *bee wiſe, ſerue the Lord in feare, and rejoyce in trembling, kiſſe the Sonne, leaſt hee bee angrie, and thou periſh in the way, when his wrath ſhall ſuddenlie burne, bleſſed are all they that truſt in him.*

I came in the world to witnes the Trueth, who am the Way, Veritie, and Life, to giue knowledg of ſalvation vnto my people by remiſſion of their ſins; that all that beleeue in mee, ſhould not

periſh

perish, but haue everlasting life.

Hee is therefore, not onlie the Teacher of that heavenly wisedome, but is also made our *wisdome from God*. Receiue therefore (comfortles Soule) receiue his testimonie, *Hee that receiueth his testimony, hath sealed that God is true, for hee whom God hath sent, speaketh the words of God, for God gineth him not the Spirit by measure, he that is of the Trueth, doeth heare his voice; & he that is not of God, heares not Gods word, for the word that hee hath spoken, shall judge him in the last day. Verily he that heareth his word, and beleeueth in him that sent him, hath everlasting life, and shall not come vnto condemnation, but hath passed from death, vnto Life.*

Iohn. 3. 32.

1. Cor. 1. 30

Iohn. 3. 33.

Iohn. 8. 47.

Iohn. 10. 27

Iohn. 12 48.

Iohn. 5. 24.

So

So *Pilat* comming from the Common-Hall testified Christs innocencie, but herein hee offended, that hee did not deliver him, who suffred wrong *from the hand of the oppressor, but was faint hearted, when he judged.* All this while in silence and patience our Saviour possessed his soule, vseing great moderation in speeches. If thou lay thy injurie (poore Soule) at Christs feete, hee will avenge it, if thy *wrong*, hee will repare it, if thy *sorrow*, he will care it. *And therefore, learne to suffer wrong, and sustaine harme.*

Eccl. 4.2.

Iam. 1.26.

1. Pet. 3.10

1. Cor. 6.7.

Thy Christ (sad Soule) is thy patron, and *Advocate* in the presence of God, who by his silence hath opened thy

thy mouth, & giue thee liber-tie to ſpeak for, *becauſe thou art his ſon, hath ſent forth the Spirit of his Sonne into thy heart, which* Gal. 4. 9. *cryeth, Abba Father.* Let not therefore thy vnworthineſſe daſh thee, ſo that thou ſhould bee frighted: *Therefore come boldlie vnto the Throne of grace,* Heb. 4 16. *that thou mayeſt receiue mercie and grace in the time of need.*

The third Step of the third degree, of the aſcenſion of the Soule to Heaven, &c.

NOw muſt Chriſt pas to *Herod*, Tetrach of *Galile* in ſuch perilous cace wherein *Pilate* coulde not abſolve the innocent, and haue the

the favour of the *Iewes*, vnleſſe hee hadde perverted Iuſtice, but caſteth this fire in *Herod* his enemies skirt, for that he was of his jurisdictiō, *and that hee had puniſht Iudas and Theudas, Galileans, for inſurrection before.* But moſt of all, would God draw out of *Herod*, a teſtimonie of Chriſt Ieſus innocencie. Such ſubterſuges & evaſions did *Pilat* brorch, & becauſe they were at fead: hee preſented him, and gifted the Perſon of Ieſus Chriſt: (the beſt giſt that ever was giuen, if he had rightlie vnderſtood,) *for by this meanes, Herod and Pilat were reconcealed the ſame day.* But the providence of God doeth ſhine moſt heere, *For*

Luc. 23.12

as

as Christ came not to call the righteous, but sinners to repentance, so to diverse sortes & degrees of people, doth hee offer himselfe, to *Herod*, & his Courteours; which will not admit his Grace, *but despise the day of their peace.* Hee looketh for some miracle of his curiosity to be don by Christ as a lugler, so doeth the children of this world hunt after their pleasure in the Gospel, which, when it will not afoord, they loath the same. Mat. 9. 13.

Herod therefore, did *aske Christ of many things*, as fooles which doe not knowe, what they would haue. His mind was not to be instructed, but to haue occasion of calumny. *He that will bee informed of*

Christ,

Chriſte, muſte as a Diſciple come with humilitie, and earneſt deſire to learne, but the *Iewes inquired a ſigne, as the Greecians ſought after wiſedom: But Chriſt crucified, vnto the Iewes is a ſtumbling block, & vnto the Greecians fooliſhneſſe.* This *Herod* was *Archilaus* brother, the ſonne of that *Herod*, who *killed the Infantes, and beheaded Iohn.* In great policie therefore demanded he queſtions of Chriſt, to catch occaſion againſt our Saviour: For after his Fathers example, hee *would haue the whole ſeed of David rooted out,* that hee might reign alone. *But Chriſt will not caſt pearles before Swine, neither giue that that is holie vnto Dogs.* And therefore, he is mocked

1. Cor. 1. 22 23.

Mat. 2.

Luc. 9.

Mat. 7. 6.

of

of the Courteours; for as the Iudge of the people is himselfe, so are his Officers, *and what manner of man the Ruler of the Citie is, such are they that dwell therein.* Thus was he, in whom *the God-head dwelleth bodilie*, and in whom are all the *treasures of wisedome, knowledge, and vnderstanding*, disdainfullie intertained of these Courteours, and vsually it is so; that in highest places where wealth and pleasure abounds, small regarde is had of Christ and his word. *The servants of Saul would not kill Abimelech at his command. Abdiah hid an hundreth Prophets, whom King Achab had appointed to death.* These doe accompt Christ a foole, in

Eccl. 10. 2.

Col. 2.

1. Sam. 22. 17.

1. King. 18 3.

in cloathing him in white rayment: *For so doth the world*
1.Cor.1.23 *esteeme the preaching of the Gospel, to bee foolishnesse.* But *Herod* ignorantlie, by this Badge declared the innocencie of Christe, and that shortlie, Christe should enter into his Kingdome, yea, they honour him, while as they contemne him in cloathing him with this Vesture as an Ephod, he being both *Priest, and Lambe, the sacrifice, and sacrificer*: *Herod* therfore, and *Pilat*, who were before divided, entered in friendship, and conspired against Christ, to take him out of the Land of the liuing; but
Psal. 2.1. all in vaine: *The Kings of the Earth & people may rage against God,*

God, and his Anoynted; but the Lord ſhall haue them in deriſion: If Infidels could ſo ſhortlie be reconcealed, laying apart all diſſention, *ſhould wee not bee courteous one to another, and tender hearted, forgiving one another, euen as God for Chriſtes ſake forgaue vs.* And ſo much the more, becauſe *Chriſt is our Peace-maker, and our peace alſo, who hath broken downe the partition wall, and made of both Iewe, and Gentile one.* Eph. 4.32. Eph. 2.14.

Chriſt muſt be then broght home againe to *Pilat*, who ſought by all meanes to put Chriſte to libertie, in commending of his innocency, in making choyce of him with *Barabbas*, & in *gratifying the Iewes* by ſcourging of him, and

& exponing of him to the cruelty of Souldiers, far againſt all Iuſtice ſeeing there was nothing to lay to his charge; *For ſuch a Saviour it behoueth vs to haue, who ſhould be free from all ſinnes*; and that his verie enemies ſhould beare record of his integritie, for *Herod* was well acquainted with the *Iewiſh* religiō, as *Pilat* was with the affaires of the Romanes, but neither the one nor the other could impute anie thing to that Innocent, who ſatiſfied for vs, that were guiltie.

Heb.7.26.

1.Pet.2.22

And therefore, *Pilat* bethoght himſelf, that the *Iewes* ſhould not bee ſo ſtarke mad and obſtinate, as to preferre a ſeditious murtherer to *Chriſt*: giueth them option, which of them

them to chooſe: but the blinded *Iewe would kill him, that quickned the dead, and deliver him that killed the liuing.* And this was a cuſtome brought in beſides the word of God, at the ſolemne day of the *Paſſeouer*, who were not contented of the *Paſcall Lambe onelie, to ſignifie the deliverance from Egypt*, but would adde this ceremonie againſt reaſon and Iuſtice: For Magiſtrates *are the Miniſters of God, to take vengeance on them that doe evill, and a blood-ſhedder ſhould bee puniſhed by the Law*, but we ſhould not follow cuſtomes, but Gods truth, & not ſuffer an evill vſe to become a law.

Iohn. 5. 25.

Leu. 24. 21

Deut. 19. 11. 12.

Exod. 12. 3.

Rom. 13. 6.

Gen. 9. 6.

Pilate knew that they had delivered Chriſt vnto him for envie, *Mat. 27. 18*

for

for Ieſus did taxe their corrupt doctrine, & vitious maners: This Envy is the daughter of Pride, for the proud muſt bee invyous. This did caſt downe the Devill, *Adam* and *Eue*, this made *Cain* kill his brother. And what evill hath it not done? *For by the envie of the Devill, Death came into the world*: Verie vnconſtant is the voyce of the common multitude: *A little while before, they would haue given him Princely honours*, but now they deſire him to be crucified, and that at the inſtigation of the Elders: *Evill Magiſtrates either in Church or Common-wealth, are noyſome Peſtilences.* The people did in great pompe, and frequent ſolemnitie oft-

1. Tim. 3. 6.

Gen. 4. 5.

Wiſd. 2. 24.

Iohn. 6. 15.

Ier. 23. 1. 2. 3.

Mar. 1. 33.

times

times *resort to Iesus*; but now they turne to bee his aduersaries, *and they that should haue carried the keyes of the Kingdom, they will not enter, nor suffer others to enter*; but bloweth the bellowes of malice against Christ, *not in heart onelie*, by cogitation or privie grudge, as the *Iewes* did before against Christ; but by outward exclamation, *not one of the multitude, but all*; impietie had so crept in, as a canker and fire to consume the communalitie. *Beleeuest thou that whē the Sonne of man shall come, that hee shall find faith and trueth in the earth?* They therefore desire, this *bloodie Fellow* to bee put to liberty, & that against the Law; and the Innocent to be

Mat. 23. 13.

Esay. 48. 4

Esay. 1. 6.

Deut. 11. 12. 13.

O con-

condemned. Whosoeuer in place of Iustice, doth not stay sin when hee may, by his ouer-sight giueth waye to it: Punish thou them therefore, that thou bee not punisht for them.

Mat. 12. 3. How odious is this comparison: *Christ*, the Author and Prince of Peace and Saluation; *Barabbas*, a mutinous bloodie Rogue: *Christ*, the Physician of al our sores, the restorer of the dead vnto life; *Barabbas*, a inflicter of woũds and manslayer: *Christ a most perfite and absolute Patron, and example of all vertue: Barabbas* filthily defiled within & with out, with all kind of vices. Infinite is the difference betwixt them; and yet *Barabas* by

1. Pet. 2. 21.

by vote and voyce of the people, is delivered: *The puniſhment of One, doth ſatiſſie for the wickednesse of many:* So, the libertie to ſin, breedes occaſion to verie many to doe the like, better burne, and cut one member, rather than the whole bodie periſh. *Rom. 5. 15.*

Thus is the propheſie fulfilled, *Hee hath poured out his Soule vnto death, hee was counted with the tranſgreſſors: and hee bare the ſinnes of many, and prayed for the treſpaſſers.* *Eſay. 53. 12*

Conſider heere (my Soule) howe vile and filthie a thing *Sinne* is, which did dryue *Chriſt* to ſuch deepe *ignominy*, that hee is judged more contemptible, than a common Briggand and Villane. But

this is thy ſure cõfort againſt the wrath of God, that heereby, hee hath delivered thee from euerlaſting ſhame, and giuen thee a beautifull and happie *Inheritance* in the heavens: *For it doeth not appeare now what wee are, but when this corruption ſhall put on incorruption, and bee tranſlated in the glorious libertie of the Sonnes of God, then ſhall wee bee like vnto him*, gathered from the ſhame of eternall death, *to the Citie of the liuing God, the celeſtiall Ieruſalem, into the companie of innumerable Angels, and to God the Iudge of all, and to the Spirites of juſt and perfect men, and to Ieſus, the Mediator of the New-Teſtament, & to the Blood of Sprinkling.*

1. Cor. 15. 53.

Rom. 8. 21.

Heb. 12. 22. 23.

And

And not onelie *Herods* reſembling the *Iew*, and *Pilate* repreſenting the *Gentile*, two ſupreame Magiſtrates, but alſo *Pilates* vvife hauing her dreame gouerned by Gods providence, giueth teſtimonie of Chriſts innocencie, to make both *Iudge* & *Iewes* the more inexcuſeable.

A Woman truelie for modeſtie to bee commended, that did not take vpon her, any ciuile government, but made intimation by meſſage to her huſband, not to medle with *Ieſus Chriſt*; And for Counſell, admirable, farre contrarie to *Iezabel*, *who gaue aduyſe to idolatrous Achab, how to poſſeſſe himſelfe in Nabothes Vine-yard*, for the which impietie,

Eſay. 45. 24.

1. King. 21. 7. 8.

pietie, ſhee was juſtlie puniſhed, and not ſhee onlie, but the whole houſe and poſteritie of *Achab* deſtroyed.

Let women here learne what it is to giue their huſbandes bad and ſiniſtrous informations, leſt the iniquitie redownd to both their poſterities. Indeede womens counſell is not to bee rejected, but wiſelie to bee ballanced, *Such was Abigall, her counſell to Dauid*, which brought great loue before God, and credite before men. Men ſhould not alwayes ly vnder the directiō of their wiues, but they ſhuld bee a ſounding bell in their eares, not to ſin againſt *Chriſt* & his members. *Pilat* ſhould haue pittied *Chriſt*, if hee had

1. Sam. 25. 23. 24.

loued

ved his wife, who had ſuffred much for him. Now it is to be fulfilled, which was propheſied, *He looked for judgment, but behold oppreſſion, for righteouſneſſe, behold a crying.* And againe, *I haue forſaken my houſe, I haue left mine heritage, I haue giuen the dearlie beloued of my Soule vnto the hands of enemies, mine heritage is vnto mee as a Lyon in the Forreſt, it cryeth out againſt mee, therefore haue I hated it.* Eſay. 5.7.

But beholde *Pilate* heere greatly contraveened the law of Iuſtice, hee knew of malicious envie Chriſt to bee accuſed; yet to mitigate the *Iewes* mind, ſo highlie incenſed againſt our Saviour, and to free him from the puniſhmēt

of death commanded him to be whipped. *If they had known*
1. Cor. 2. 8. *the God of Glorie, they had not dealt so contumeliouslie with him.* Great things, such as are heavenlie and spirituall, are contemned by the worlde: But vanitie, and such as are foolish deceitfulnesse, and pleasures heere belowe, are in great admiration: but far other ways was *Moses* choice, *whē he came to age, refused to be called the sonne of Pharaohs daughter, and choose rather to*
Heb. 11. 24 25. 26. *suffer adversitie with the people of God, than to enjoye the pleasures of sinne for a season, esteeming the rebuke of Christ great riches, more than the treasures of Egypt; for hee had respect vnto the recompense of the reward.*

And

And heere consider (my Soule,) that *Christ* was scourged, not of one, but of many; this shame would thy Cautioner vnder-goe, *not onelie to leaue thee heere an exsample of his patience*, but also to sanctifie the diseases, & sicknesses, which hee vseth as scourges to daunt, and chastise thy wantonesse. *Mat. 5. 10. Act. 5. 41. & 21 13. & 22. 25.*

Now a crowne of Thornes is platted on his head, for the Lord vseth their hands, for his Coronation. Heere meditate (my Soule) the reparation of *Adams curse, to whom thornes and briers, for his rebellion was a punishment, and the point and sharpnesse of our sinnes are blunted by his satisfaction for them*, which are briers to *Psal. 2. 16. Gen. 3. 18. 1. Cor. 15. 56. 57.*

pierce vs through. *Come forth yee Daughters of Syon, and behold thy King Salomon, (a type of Chriſt) with the crown wherewith his mother the (Iewiſh Church) crowned him in the day of his marriage, and in the day of the gladneſſe of his heart, for earneſtlie deſired he to eate that Paſcall Lambe with them*; his greateſt triumph is in his ſufferings.

Cant. 3. 11.

Hee is cloathed with a *Purple garment*, the ſigne of *Labour, wreſtling*, and *victorie*, for hee was all imbrodered with his own blood. This combat with Death, he tooke in hand for vs, for it was we that clad him there with all: *And all our life here, is nothing elſe, but a continuall war-fare, but in the end*

end, we ſhall be more, than Conquerours by him who loueth vs, and waſhed vs in that Lambes blood. He is buffetted, that we ſhould not bee plagued euerlaſtingly with Sathan. There is a *Reed* put in his right hād, in place of a kinglie Scepter, whereby they wold inſinuate that his Kingdome *was waſte and voyde, and brittle, ſubject to euery winde and blaſt of ſtormie tempeſt, as the Reede is.* And that his Kingdome was not guarded with anie humane helpe, far are they deceiued; *His Kingdome is an euerlaſting Kingdome, for hee hath receiued the Heathen for his Inheritance, & the ends of the earth for his poſſeſſion: whom hee ſhall cruſh with a Scepter of yron, and breake*

Rom. 8. 37

Pſal. 2. 9

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Rom. 8. 37

Pſal. 2. 8. 9

breake them in pieces, like a Potters vessel.

In all these things, Christ is innocent, and so declared foure times by *Pilate*; otherwayes hee could neuer haue justified vs, nor yet could our *Faith* rest in him. But it is wonderfull, that the Lord wrought so with this reprobate *Pilate* before he put the decree of *reprobation in execution*, inviting him to *Repentance*, and *suffering, with long suffering, the Vessel of wrath prepared to destruction: but he according to his heart, that could not repent, heapes vp vengeance against the day of the revelation of the just wrath of God.*

Rom. 2. 4.

And that nothing should be left, of vnspeakeable disdaine,

daine, and rigorous dealing with Chriſt, they ſpitted in his Face; *on which, the verie Angels delited to behold:* according to the propheſie, which went before of him, *I hid not my face from ſhame and ſpitting:* and making a knee, they ſaluted him as King: they ſaid truelie, *but it was not an earthlie, but an heavenlie Kingdome.* *Eſay. 5.6*

Now (deare Soule) conſider the eſtate of Chriſtes Kingdome in this world. It is not accompanied with *Pleaſures*, or *Power*, or *Strength* of man, but repleniſhed with Thornes, labours, and dangers. *For whoſoeuer will follow mee, let him forſake himſelfe, & take vp his croſſe, and follow me,* *Mat. 16. 24.*

Confirme therefore thine heart,

heart, that thou mayeſt continue in thy faith, for thou
Act. 14. 22 *muſt goe throgh many afflictions, ere thou enter into the Kingdome of God.* Wherefore theſe *illuſions*, and mockings of *Chriſt*, doe ſtrengthen vs againſt the *wounds of Conſcience*, & all the bitter *ſorrowes* of this life:
Eſay. 53. 5. *for his ſtripes are the plaſters, whereby our ſoules are cured, and healed.* *Adam* fell from his innocencie, for which, Chriſte was *cladde with Purple*, and was *crowned with Thornes*, that hee might plat on the heads of the faithfull, *an eternall Crowne of Glorie.*

Thus apparelled, (as a moſt miſerable ſpectacle) is hee brought foorth to the *Iewes*, if poſſible hee might moue them

them to commiſeration, ſaying, *Behold the man*: Would euer ſuch a deſpiſed creature vſurpe a Kingdome? What thinke yee of him, (now ſo miſerablie caſten downe) as yee ſee? Hee is a man like vnto your ſelfe, and not a beaſt: *He is your fleſh, & your Brother*, why are yee ſo cruellie bent againſt him? Can not your hearts be inclined to pittie? Vnto verie brutiſh creatures, one would ſhow more rueth; and none would doe ſo muche outrage: *For a good man will haue pittie on his owne beaſt, but the mercies of the wicked are cruell.* Well did the Prophet foreſee this, *Who is this that commeth from Edom, with red garmentes from Bozrah?* *Iohn. 1. 11.*

rah? hee is glorious in his apparell, and walketh in his great strength, I speak in righteousnes, and mightie to saue. Wherefore is thine apparell red? and thy garments like him that treadeth the wine-presse? I haue troden the wine-presse alone, and of all the people, there was none with mee, my blood is sprinkled vpon my garmentes, and hath stained all my rayment. Let vs therefore bee ashamed of sin, whē we looke vpon this face of Christ; but especiallie, detest *Pride*, since the Sonne of God *did so humble himselfe beneath all men, that hee might mount vs into the heauens.* But such is, (that more than barbarous crueltie) of the *Iewes*, yet not onlie are they not

Esay. 63. 1.2.3.

Phil. 2. 5. 6. 7. 8.

touched

touched with any ſenſe of mercie, but becomme to bee more fierce & raging againſt Chriſt: and therfore put they in a new falſe delation, *That bee made himſelfe the Sonne of God*, hee profeſſed indeede, and that truelie, that he was the Son of God; *for the voyce from heauen did teſtifie it*, but Veritie beſide ſuch ſtiffenecked people had no place, & therefore condemned him to die: But O *Iew*! if it bee the law againſt blaſphemies, that thou accuſeſt *the Saviour of the world of*! why ſhould hee *not bee rather ſtoned to death?* why doeſt thou make the Law of God a courting to thy knauerie? ſhould it be thy pleaſure and not Gods will to be obeyed? Wher-

Mat. 3. 17.

Deut. 13. 13. 14.

Wherfore, *Pilat* hearing this recent accuſation *againſt the Sonne of God*, aſketh him, not of his Country, for he knew him to bee a *Galilean*, but of his pedegrie, parentage, and deſcent, fearing he had takē his beginning from ſome of the gods of the Gentiles, *as Saturn, Iupiter*, or *Mars*: & therefore, ſhould haue incurred their wrath and hatred, becauſe he had made *Chriſt* to be whipped. For ſuch were the fabulous fooliſh ignorances of the Gētiles, that they made vnto themſelues demi-gods or ſemi-goddes, or children of the goddes, as *Bacchus* to come from *Iupiter*, & *Herculas* to haue hadde his beginning from them: *This was it, that*

made

made them of Listra, whē Paul & Barnabas curing an impotent in his feete, which was a creple from his mothers wombe, to say, Gods are come downe in the likenesse of men, and they called Barnabas Iupiter, and Paul, Mercurius. And therefore hee imagined gods to be avengers of these, who disdained their progenie, as *Penthens* was iēt because he despised *Bacchus*. *Act. 14. 11. 12.* *Act. 14. 12*

And now (my Soule) consider of these *Iewes*, *How doe yee say, wee are wise, and the Lawe of the Lord is with vs?* should ye not haue searched, who, and from whom Christ was, when he called himselfe the Son of God, *if hee had lyed (which he could not)* why doe yee not punish him? and if he *Ier. 8. 8.* *Luc. 24. 43* *Tit. 1. 2.*

spake

ſpake the trueth, why doe yee not worſhip him? why doe ye not *ſearch your Scriptures, which teſtifie of him?* why doe yee not produce his workes to *Pilate*? that it may appeare, if hee bee the Sonne of God? *Why ſpeakee ye not of him, that was foure dayes dead, and reſtored to life? where is that widowes onely ſon? the Prince of the Synagogues daughter.* why doe yee not declare the way, and meanes theſe miracles were perfected: *If thou beleeueſt not him, beleeue his workes, that hee doeth, told not hee, that the word ſhould bee made fleſh,* was it not foreſpoken? *Behold a Virgine ſhall conceiue, and beare a Sonne, and they ſhall call his Name Immanuel.* Can this

Tit. 1. 2.

Iohn. 11. & 12.

Mat. 9. 25.

Iohn. 1. 14.

Eſay. 7. 14.

Name

Name agree to any, but to him, that is both God and Man? And yet forsooth came shouting to an *Heathen man, that knew no Scripture*, and saw Iesus onely a man (said they) who hath made himselfe the Son of God. Indeed he respected his false gods more, *than the true and onelie God*: he was more affrayed of his acounts in the administration of the Common-weale, and Presidencie of *Iudea*, to bee rendered to the Romane *Emperour*, *than of that great charge shall bee precislie exacted of him in that day, whē we shall all bee presented before the tribunall seat of God to receiue what wee haue done in this flesh good or badde.* The verie Romane

Act. 14. 16

1. *Cor.* 8. 6.

Esay. 2. 19. & 26. 11.

manes *Lysias Felix* & *Festus*, had a conscience of the innocencie of *Paul*, who had onelie the light of Nature; but *they had light by the word*, yet the malice of their hearts put out that illumination & corruption blotted it. Whence it cōmeth of Gods just judgment, that all *conscience* is scraped out, and they became like beastes, & fell into a Reprobate sense.

What euer was the *Iews* part, or *Herods*, or *Pilates*, the Lord had his decree therein, & will haue his onely begotten Son to die for the sinnes of the world: But look to the Lords dispensation, hee will haue the Iudge protesting his innocencie, hee will haue the

heart

hearts of the accuſers *hardned* to ſue after Chriſtes blood, for if their cõſcience had bin wakened, it had not beene ſo.

Conſider here (my Soule) how *willingly Chriſt* came vnto his paſſion, not that he did ſmite & crucifie himſelf, but that he did not gainſtand the wickedneſſe of the Iewes, nor approuing their impiety, but *wiſely diſponing the benefit that ſhould redowned thereby.* One and the ſame, was the paſſion of Chriſt, but the actions & intentions *in God & the Iewes, farre different and diverſe; but* euen amongſt the Iewes and Gouernours was there leſſer & greater ſins in this action. *He that delivered thee vnto me, hath the greater ſinne*, yet thou *John. 19. 11*

Pi-

Pilate art sinfull in this busi-
nesse also, all sinnes are not a-
like, as all the glorie is not a-
like, *for one star differeth from*
1. Cor. 15. 41. *another in glorie. In my Fathers*
Iohn. 14. 2. *house (said hee) there are many*
dwelling places.

Now then *Pilate* beleeued
hee had done amisse, *as he did*
in deede, when hee had scour-
ged the Sonne of God, hee
knew nothing, but what na-
ture furnished him, *yet his*
conscience within him did tell
him powerfullie, that he ought to
feare and honour God: This na-
turall spunck of light is left to
bridle man from sinne, *but it*
Rom. 2. 14 *will not hold vs, beeing so weake*
in the feare of God; yet if it had
beene taken away, *wee should*
be more miserable, than the bru-
tish

tiſh beaſtes. Truſt neuer to nature, *but ſtriue to acquire grace, by the holie Spirit*, who ouercōmeth the cāker of the hart. This *Pilate*, hath glances and glimmerings of Chriſtiā vertues, but they evaniſhed. Whē the *Lord giueth light, & boweth the heart, eſtabliſhing grace in it, and grace abiding with thee, thou art not farre from the Kingdome of heaven, but is happie & bleſſed in deede.*

Pſal. 49. 20.

Luc. 11. 13.

Iohn. 1. 4.

Now *Pilate*, in anger beginneth directlie againſt Chriſt, whom oftimes before he had pronounced innocent, (becauſe hee had not anſwered him) with inſolent bragging, *glorying of the power that he had abone him*: & falling out in blaſphemie againſt God,

Act. 8.23. *his hart being never truely renewed, nor having any feare & reverence to Ieſus, but being ful of the gall of bitterneſſe*, clamed vnto himſelfe an abſolute power, *which God hath not giuen neither to man nor Angel,* Rom. 13.1. *for it is proper to himſelf*, but a power reſtrained & limited by Gods Law. Naturall men in high places, hauing power frō God without ſanctification, Tit. 3.3. *are but mad men*, as here he proteſteth, that Ieſus was innocent, and *now, that he had power to doe with him what hee pleaſed*, which is in effect to be a murtherer, for what elſe is hee, who will take the life from an Innocent; pride in his heart, made his mouth ſo fooliſh. 1. Pet. 5.5. *The proud diſhonou-*

the

the Majeſtie of God, therefore, cauſed hee his lips to ſpeake to his ſhame, to accuſe himſelfe; but woe vnto them, that call euil good, and good euill. Eſay. 5.21.

The Magiſtrate is the ordinance of God indeede, to puniſh the guiltie, and maintaine the righteous, as Chriſt ſayeth, *Thou ſhouldeſt haue no power, vnleſſe it were giuen thee from aboue. But becauſe, Kings doe reigne by God*, they ſhould therefore vſe their power accord ng to his will. Rom. 13.4. 1. Pet. 2. 13.14. Pſal. 82.6. Pro. 8.15.

And happie are Iudges, if they follow the direction of *Iehoſaphat*, *King of Iuda*, who ſaid to the Iudges, whom he had ſet over his Cities, *Take heede what ye doe, for ye execute* 2. Chro. 19 6.

not the judgements of man, but of God, and hee will bee in the cauſe of judgement. Wherefore now, let the feare of the Lord bee vpon you, take heede and doe it, for there is none iniquity with the Lord our God, neither reſpect of perſons, nor receiuing of rewards: And although Tyrants, and wicked men, as *Pilate* was, haue power from aboue, yet the wiſe God can vſe it to the glorie of his Name, as he did by the hand of *Nabuchodonazar King of Babel, his ſeruant.* And heere *Pilate* deceiueth himſelfe, beleeuing hee had his power of *Cæſar* only. *Chriſt* did holde his peace before; but now wil ſpeak in defence of his Fathers honour, and make him vnderſtand, albeit hee

Ier. 27. 6. 7

he was in his hāds, yet he was in Gods hands alſo, without whoſe ſpeciall diſpenſation, nothing can bee done, as is evident in *Saul and Ionathan*: for it was not in *Sauls* hands to kill him howſoeuer he had giuen out ſentence againſt him: *Hee ordained that Agag ſhould liue, but Samuell killed him.* For Gods eternall decree and power over-ruleth all, which, while men wil not acknowledge, *they become like beaſts.* God wil never denude himſelfe of his owne power, *for what was Aſhur, but an Axe or a Saw in the hand of the Sawer, or a rod and ſtaffe, which ſhould not exalt it ſelfe, as if were no wood? But O Aſſur! the rod of my wrath, I will ſend him to a*

1. *Sam. 14. 45.*

1. *Sam. 15. 33.*

Dan. 4. 29

Eſay 10. 15.

Eſay. 10. 5.

dissembling Nation, I will giue him a charge against the people of my wrath. Neither is it amisse, that wicked men should haue power to hurt, to try *the patience of the godlie, and punish the iniquitie of the wicked.*

But heere is thy comfort, (my Soule,) that Tyrantes doe not according to their pleasure & perverse will rage against the Saintes, but when and how far it pleaseth God by speciall permission, and yeelding; grant to them, for the Lord hath put a bounds vnto them which they can not exceed, for while they abuse their power to tyrannie, *the higher they ascend, the nearer destruction they are:* For they

Exod. 14. 28.

they are rods, which when the wrath of God doeth relent, and our puniſhmentes are ended, ſhalbe burnt with euerlaſting fire, as in *Pharaoh*, and *Herod* is evident. Chriſt ſubmitteth him to the power which hee acknowlegded *Pilate* to haue of God, and ſo ſhould ſubjectes, not ſo much looke to men, as to God, who hath armed them vvith that power which *is the ground of our obedience to Magiſtrates*, when wee ſee Gods providence to ouer-rule all things; for they are but *Vicegerents, and Leiu-tenants of God*, and to bee obeyed, by heartie ſubjection of their people, *For he that reſiſteth the Power, reſiſteth the ordinance of* Act. 12.23

1. Pet, 2. 13

God, and ſhall receiue to them-ſelves judgement, And now, *Pilate* is not offended at his anſwere, nor provoked to revenge vpon Chriſt, but taketh a courſe how hee might put him to libertie. And yet there is ſome ſpuncke of Iuſtice *lying vnder the corrupt aſhes of feare and dreadour in Pilates heart*, wherfore the *Iewes* giueth an peremptorie inſtance, *If thou deliver him, thou art not Cæſars friend.* Before, they laide the cryme of treaſon to Ieſus charge, Now, they devolue that accuſation againſt *Pilate*, who ſtudied to keepe a good conſcience, towvards es the Innocent (Ieſus.) But the tentation growes the more, *for it is impoſsible to*

keepe

keepe a good conſcience without temptation, either inwardlie, or outwardlie. For *Pilate* muſt either loſe his good conſcience, or his life, for hee is challenged of treaſon; but (alace) hee ſavv no better life, than this preſent life, *for Cæſar was his god.* That naturall conſcience of his vvas not vnderpropped, and ſupported by Faith, vvith better and higher things, than theſe of this vvorld. *Hee ſhall bee crowned, that perſeuereth to the end, for whoſoeuer will ſaue his life, ſhall loſe it, and whoſoeuer ſhall loſe his life for my ſake, ſhall finde it; For what ſhall it profite a man, though hee ſhould winne the whole Worlde, if hee loſe his owne ſoule.* Happie

Rev. 3.11.

Mat. 16. 26.27.

is the man that hath his conſcience ſtrengthened vvith faith in Ieſus Chriſt, and hath a ſight of heaven, & of God: That man onlie ſhall ſtand in temptation againſt the Devill, and the vvorld.

This aſſault was ſo vehemēt, that hee beginneth by little & litle to loſe his conſcience, for he is aſtoniſhed, & bringeth foorth Ieſus, crowned to the people, & ſitteth down in his Tribunal, vvhere he beginneth to ſhrink, & decline from juſtifying Chriſts innocencie, vvhere he had a privy battell betvvixt the ſpuncke of his conſcience, & the malice of his heart. Hee had a doubt in his heart, and did not firſt pronounce the ſen-

tence

tence, but ſaid. *Behold your King*. This ſtrife of conſcience, albeit it bee once dumbe, yet will it come againe, and will faſten it ſelfe in thy ſoule, that it can not bee ſhaken off. *Pilate* by this, concludes al that ever he can or would doe for Chriſt, whē hee hath ſought all the ſhifts hee could; he would ſay (alas) this is a ſilly King, who wold think that euer he wold ſeek a Kingdome, much leſſe this of *Cæſars?* But all will not availe, Chriſt muſt goe to the tree, *to pleaſe his Father, and end willinglie the great worke of our Salvation. But the Iudges ſhould not doe vnjuſtly in judgement, thou ſhalt not favour the perſon of the poore, nor honour the* Lev. 19. 15.

the perſon of the mightie, but thou ſhalt judge thy neighbour juſtlie. But woe bee to him which
Eſay. 5. 23. *juſtifieth the wicked for a reward, and taketh away the righteouſneſſe of the righteous from him.*

It was verie true, as *Pilate* ſaid, that hee was their *King, and promiſed Meſſias, of whom all the Prophetes did beare witneſſe*, ſo doth the Lord direct the ſpeeches of his enemies to the glorie of his Name: for as in an armie, diverſe are the intentions & deſignes of the Souldiers; ſome for ſpoile & riches, ſome for glorie and promotion, ſome for hatred and revenge: yet all doe fight for their Prince, and for victorie; ſo did both good & evill

evill wills of men ſerve Gods purpoſe, whoſe decree can by no meanes bee illuded.

And ſeeing him at the *decay & ſwerving from conſcience* they multiplied the tentation, and ſpake no more modeſtlie, but vvith forcible exclamations cryed, *Away with him, away with him, crucifie him, crucifie him.* It is diligentlie to bee obſerved (poore Soule) to keep a ſtrong watch over thy conſcience, for if Sathan once get thy cõſcience in a weake caſe, he benummeth, & ſtupifieth thee, beſiedging thee with double & triple temptations, *making thee like an Horſe, & Mule, that bath no vnderſtanding, or like a deafe Adder, that will not heare* Pſal. 32. 9.

the

the voyce of the inchanter: much like theſe idolaters, who burnt their children, and when they wept, they cauſed Timbrelles to ſound, that they might not heare their lamentable out cryes.

Great was this blindneſſe and malice of the *Iewes*, yea, vnremeidable, for the worſe & worſe is their mindes kindled in ſpyte againſt *Chriſt*, by how much more teſtimonies of his innocencie are exhibited, euen *as clay is hardned at the heate of the Sunne.*

And truelie, if thou wilt not flatter thy ſelfe (poore Soule) thou vvilt confeſſe thine own contumacie to bee as great: *Luc. 1.79.* *becauſe the brightnes of the Evangel doth ſhine to thee.* (As a owle at the light of the Sunne) ſo

art

are thou blinded in perfecting the *works of darknesse*. And what else is the greatest part of vs all, but hypocrites, hauing Iesus in our mouth, *but serving wickednes against the known Trueth, approaching to him with our lips, but our hearts are farre from him:* But this is worthie of admiration, that these hardened *Iewes*, rather will obey the cōmandement of *Cæsar*, than be the servants of Iesus Christ, *They say, wee haue none other King but Cæsar.* Woe to them, that renounce such a King; Hee and *Cæsar*, might both haue beene their King. But loued the *Iewes Cæsar?* No, but pretended his authoritie, to kill the Iudges consciences, and to crucifie Christ.

Iohn. 8. 34
Rom. 4. 20.
2 Pet. 2. 19.

Chriſt. *They that loue not God, will neuer loue their King, nor the Church. Eaſie was this yock*
Mat. 21.30 *which the Iewes did caſt off thē,* vvhich their poſteritie feeles this day. Let vs not therfore (*beeing taught by their example*) *withdraw our ſelves from his obedience; for if God, ſpared not the naturall branches, thinkeſt thou that hee will ſpare the*
Deut. 32. 15. 29. *wilde Oliue? O Iſrael! thou haſt forſaken God, who made thee: and regarded not the ſtrong God of thy ſalvation! Oh! that they had beene wiſe, then they would vnderſtand this; they would conſider their latter end, my people haue done two euill things, they*
Ierem. 2. *left mee the fountaine of liuing water, and digged vnto themſelves broken ciſternes, which cā hold none.* And

And to ridde, and transferre the burden from *Pilate*, they laid it vpon themselves, and their posterities: *For malice joyned with ignorance is euer temerarious*, the blinder the man is, the more rashlie will hee endanger himselfe: they had the *light of Nature*, and the Light that came dovvne from heaven, his *Word*, which they contraveined, as *Steven* vpbraided them, *Yee alway resist the holie Ghoste, as did your fathers, so doe you: for they killed the Lord Iesus, and their owne Prophets, and haue persecuted the Apostles, and God they please not, and are contrarie to all men; and forbid to preach vnto the Gentiles, that they may fulfill their sinnes alwayes.* For the wrath

Act. 7. 51.

1. Thess. 2. 14. 15. 16.

vvrath of God is come vpon them to the vtmoſt, both vpon them, and on their poſteritie: *For vpon them is come all the righteous blood, that was ſhedde vpon the earth, from the blood of Abel the righteous, and the blood of Zacharias the ſon of Barachias, whom they ſlew betweene the Temple & the Altar.*

Mat. 23. 35.

Euerie man deteſteth this haynous crueltie, and thou (my Soule) ſayeth, That if thou hadſt beene in thoſe dayes, thou wouldſt not haue put hand in thy Saviour. But thou lackeſt nothing but tyme, for thou reſiſteſt *the known Trueth of Chriſt*, and hateſt the profeſſors therof, *whereby thou crucifieſt againe the Sonne of God, and makeſt a mocke of him: For he that deſpi-*

Eph. 4. 19

ſed Moſes Lawe, died without mercie, vnder two or three witneſſes, of how much ſorer puniſhment ſuppoſe yee ſhall be be worthie, which treadeth vnder foote the Sonne of God, and counteth the blood of the New-Teſtament as an vnholie thing, wherwith he was ſanctified; and doeth deſpite the Spirit of Grace. And therefore, well might Chriſt haue ſaid, As for mee, behold, I am in your hands, doe with mee as yee thinke good and right, but know yee for certaine, that if yee put mee to death, yee ſhall ſurelie bring innocent blood vpon your ſelves, and vpon your citie, and vpon the inhabitantes thereof, for of a trueth, the Lord hath ſent mee vnto you, for to ſpeake all theſe words in your eares, but for

Heb. 10. 28

Ier. 26. 14. 15.

Luc. 19.

Amos. 2.6. *for three tranſgreſſions of Iſrael, and for foure, the Lord will not turne to it, becauſe they ſold the righteous for ſilver, and the poore for ſhooes; for the which their cities were left deſolate, & Ieruſalem without an inhabitãt, for the flight did periſh from the ſwift, and the ſtrong doeth not ſtrengthen his force, neither did the mightie ſaue his life; nor hee that handleth the bowe, doeth ſtand, and hee that is ſwifteſt of foote doeth not eſcape: neither doeth hee that rideth, ſaue his life, and hee that is of mightie courage among the ſtrong men, did flee away naked in that day.* Wherof *Ioſephus* that ſaw all theſe things with his eys doth vvrite, that there was ſlaine at the ſame ſiedge of *Ieruſa-*

Amos. 2. 14.15.16

lem,

lem, eleven hundreth thouſand, beſides nyntie thouſand that were takē captiues, and the Citie lamentablie deſtroyed and ſacked. *Thus vengeance is mine, ſayeth Lord, I will repay it.*

But heere (deare Soule,) far be it from thee, that once the leaſt conception of ſhedding of blood come in thy mind: yea, remember this, *he that hateth his brother, is a man ſlayer*: be therefore voide and free of ſuch inordinate paſſions: *Bee angrie, and ſinne not, let not the Sunne goe down vpon thy wrath, but overcome euill with good.* But heere eſpecialie call to minde theſe imprecations, and curſings the *Iewes* vſe againſt themſelues;

there

There is nothing more effectual to destruction, than the vvordes which proceede out of thine own mouth, beware therefore *of violent and immoderate perturbations*, which louse the bridle raines of the tongue: neither excuse thy selfe by incõsideration, rashnesse and anger to haue done the same. Accustome not therefore thy mouth (deare Soule) *to swearing, for in it, there are many falls, neither take vp for a custome, the naming of the holie One, for thou shalt not bee vnpunished for such thinges: For as a servant which is oft punished, can not bee without some skarre, so, bee that sweareth and nameth God continuallie, shall not bee faultlesse. A man that*

Eccl. 23. 9. 10. 11.

vseth much swearing, shall bee filled with wickednesse, and the plague shall never depart from his house, when hee shall offend, his fault shall bee vpon him, and if hee acknowledge not his sinne, hee maketh a double offence. and if hee sweare in vaine, hee shall not bee innocent, but his house shall bee full of plagues.

Now *Pilat* thinketh himselfe secure, when he is exonered to be enemie to *Cæsar*; sitteth downe, absolues *Barabbas*, & vvhich is worse, condemnes the Innocent, beateth and scourgeth him; then delivereth him to the *Iewes*, to satisfie their wicked appetite, *his Conscience fast a sleepe, runneth on, as the arrow out of the Bow to a mischiefe*: For vvhen *Heb. 6. 6.*

man

man *is paſt feeling, and without*
Mar.15.15 *remorſe, hee giueth himſelfe to*
wantonnes, to worke all vncleanneſſe, euen with greedineſſe, and
with ſuch ſpeede, *as an horſe*
ruſheth into battell: For *Pilate*
did this to gratifie the people
had he their fauour for it? no;
they delated & accuſed him
to the Emperour, which
baniſhed him, and for feare
of greater ſhame, being par-
ticipāt alſo of Chriſts blood,
put violent hands in himſelf,
& ſlew himſelfe. How is the
matter *Pilate*? is this the form
of judgement that thou haſt
learned from the Romanes?
vvherein thou neither haſt
regard of reaſon, examinatiō
of vvitneſſes, the guiltie, of
Lawes, but one he reſpecteth
the

the deſire of tumultuous mē: Was it not to aſſwadge vproare, and eſtabliſh Law and Iuſtice that thou was ſent Preſident to *Ieruſalem*? Will it mitigate ſedition to kill the Iuſt? No; rather increaſe it: what did theſe wicked *Iewes* throgh all *Paleſtina* & *Syria* cōmit vnder *Caius Claudius Nero*, vntill *Veſpaſian* & *Titus* were ſēt to overthrow them? and thou in thy time didſt know what it was to hūt after the applauſe of the people.

The third Step in the third degree of the aſcenſion of the Soule to Heaven, *&c.*

NOw is *Barabbas* let looſe, and *Chriſt* delivered vnto the

Souldiers in purple apparell to be crucified. The murtherer *Barabbas*, did liue by the bounty of Chriſt; (for there was but one to bee ſet free at the *Paſſeouer*, not two) and *Chriſt* adjudged to die. This *Barabbas* repreſented all the *Children of Adam*, for wee were al the childrē of wrath, lyable in Gods juſt judgment to eternall death, neither was any deliuerance to be looked for, but by his death, who was condemned for vs, *ſo that now there is no condemnation to thē that are in Ieſus Chriſt*: now the ſouldiers were as ready to receiue him, as *Pilat* was to deliuer him to put this wicked ſentence in execution: *Good Iudges, ſhall neuer find goods Officers,*

Eph. 2.

Rom. 8. 1.

1. *Sam.* 22. 18.

ficers to execute ſo readily a good action, as the wicked doe finde for an evill: For the devil hath many ſervants in the world, but God hath few. Neither ſuffered they him any where to reſt, ſcarſe while the croſſe was in preparatiõ, but taketh him to the Cõmon-Hall: For *the malice of men againſt wickedneſſe will end, but againſt an Innocent who ſuffreth for Chriſt, will neuer end.* 2. Sam. 3 39.

But theſe torturers were inſtrumentes of that terrible wrath of the Father vpon his Son, *who is a cõſuming fire.* He was ſtripped of his purple veſture, leaſt the people ſhuld haue beene' more inraged at that royall apparell hee was clad with, and deſpiſe authoritie,

ritie, when they saw him crucified in the same. But sure it was their minde, to renew his recent blood, and freshe wounds, and to adde more afflictiō to his running sores. And therefore, they did put on him his owne cloathes, that hee might bee more fullie known, and contemptibly esteemed of al the beholders; & the Souldiers *were to divide his vestments amongst them*, for it was not in a Gentilish, but a *Iewish* apparell that hee was crucified in, *that al the sins that then were committed, might redownd on the head of the Iews.* And that, as the parti-coloured garment of *Ioseph* was dipped in the Kids blood, so our inward man was dyed in the

Psal. 22. 17.

the Blood of this innocent Lambe: *And bleſſed are they, who haue waſhed their robes therein.*

But as he was ſtripped firſt of his owne cloathes, which ſignified the *reiection* of the *Iewes*, and thereafter arrayed in Purple, which is the *gathering of the Churche of the Gentiles*, ſo laſt, *ſhall that Iewiſh cloathing bee put on*, that, *when the fulneſſe of the Gentiles are come in, then all Iſrael ſhall bee ſaued.* But moſt of all, it was, that his verie enemies ſhould not thereafter haue fained, that ſome other did ſuffer in his place. And that *the cloaths of righteouſneſſe and holineſſe, which Adam had loſt* (for after his fall, he was found naked)

this second Adam might restore to the beleeuers, for we had neuer so much hurt in *Adams* fall, as wee haue a thousand folde and aboue, restitution by Iesus, if wee relye on him by a lyuelie faith.

The fourth Degree and first Step of the ascension of the Soule vnto Heauen, by meditation of the exaltation of Iesus Christ our Sauiour vpon the Crosse.

THus being delivered to these bloody Hel houndes, who had shifted Christ of his cloathes, and arayed him in Purple. And againe, to renew the

the freſh ſtripes, haue vnclothed him, puting on his own, bringing him out vnto the place of execution, carying his own Croſſe, accõpanied with two euill doers (ſo wearie) that *Simon* of *Cyrene* was compelled to beare the end thereof.

All this was, that he ſhuld ſuffer extreame *ſhame*, which alwayes followeth vpon *Sin*, for as he took the one, ſo did he the other vpon him. But heere are heapes of ſhames, the death of the Croſſe; the world gazing on him, two Theeues led with him, but the more ignominious the death vvas, the glory and triumph vvas the greater, and the more ſtinking *Golgotha*,

vvas, the more ſweetlie ſa-
voured his ſacrifice, & ſmel-
led in the Noſe-thirles of his
Lev. 4. 11. Father. *Now, therefore, vvas*
hee caried out, for the bodies of
thoſe beaſtes, vvhoſe bloode vvas
brought into the holie Place by
the hie Prieſt for ſin, were burnt
Heb. 13. 11. *vvithout the Campe: Therefore,*
13. 14. 15. *euen Ieſus, that he might ſanctifie*
vs vvith his ovvn Blood, ſuffred
without the gate. And ſhould
not thou (deare Soule) *goe*
foorth, out of the Campe bearing
his reproach. Thou there-
fore, ſhouldeſt caſt off the
care of this world, denying
thy ſelfe, and thirſting for
that eternall countrie, vvher
thy title, and burgesſhip is:
For vvee haue not heere a contin-
uing citie, but vvee ſeeke for one

to

to come.

Wherefore, vvhenſoeuer thou ſhalt bee caſt out, and put in exyle for his Names ſake, thou haſt Chriſte thy Chiftan & Companion with thee. But moſt of all, was he caried out of the porrs, that vve might haue acceſſe vnto the face of his Father, and neuer bee thruſt into thoſe eternall puniſhments. For he, *as an off ſcouring of the world*, vnworthy of the fellowſhip of men, vvas caried out of the citie, to open that heavenlie Paradiſe to vs: and therefore, that hee did not ſuffer for *Ieruſalem*, nor for *Iudea*, or for one part of the world only, *but for the ſinnes of the whole world, who ſhall be-*

leeue in him. Wee children of *Adam* vvere caſt out of *Paradiſe*, hee is alſo gone out of the gate, to ſeeke vs, & bring vs home againe.

Here haſt thou (ſinful Soule) thy *Abel* caried out into the fields & killed by his brother.

Gen. 4.

Thy *Iſaac*, aſcēding the montaine to bee ſacrificed.

Gen. 22.6.

The *Maſters Sonne of the Vineyarde, who ſought fruite of it*, killed by the huſbandmen, and caſt out of it.

Mat. 16. 24.

Novve muſt his wearied Corps carie this Croſſe alſo, vvhich ſhould bee diligentlie learned tb bee done of all Chriſtians. But wee ſhould earneſtlie conſider, Chriſt caried his ovvn Croſſe appointed to him, by divine diſpen-

ſa-

ſation, & not to bring vpon our ſelues, *without the bounds of our calling vnneceſſary croſſes.* 1. Pet. 2. 20 1. Pet. 4. 15

The bearing of his Croſſe ſhould comfort thee (poore Soule) againſt the weight of ſinne, *for hee his owne ſelfe bare them in his bodie on the tree:* Eſay. 53. 5. 1. Pet. 2. 24 now therfore, calamities and miſeries, beeing ſanctified by him, are not tokens of the Lords wrath, but meanes to *make vs conformable to his Son:* Heb. 12. 5. 6. 7. 8. for hee did beare the burden, not only of murther & theft, but of al the ſinnes of the Elect. For hee vvent out with two Theeues, bearing the burden of one of them, and releiving him of his ſins, who did ſup with him that night in Paradiſe. And to agreadge his

his ignominie the more; two euill doers are brought out with him, as if hee had beene a Captaine of vvickednes, & that all Nations which had conveened at the *Paſſeouer* in *Ieruſalem*, might tak the clearer notice of him.

Now muſt *Simon*, (little thinking of this buſineſſe) helpe to carie his Croſſe, for when vvee promiſe greateſt trãquillitie to our ſelves, thẽ are we moſt obiect to calamities. Hee is compelled to doe this fauour to Chriſt, for it is properlie inborne in vs, to loue the pleaſures of this vvorld, and ſeeke for glorie, riches, and qnietneſſe, vntill this vyle fleſh be conſtrained to vndergoe afflictions. *For it*

is good that wee be afflicted, that wee may learne his Statutes, because none ſhall know himſelfe without temptation, and none ſhall bee crowned, but hee that hath overcome, and none can overcome, vnleſſe hee fight, and none can fight, vnleſſe hee haue an enemie. Iſal. 119. 71. Eſay. 26. 17. 18. Iam. 1. 3. 4.

But heere conſider, (my Soule,) how this *Simon* did meete Chriſt, now miſerablie debilitated (God ſo providing) him to lift the ende of the Croſſe, that Chriſt ſhuld not faint in the vvay: *For God is faythfull, which will not ſuffer his to be tempted aboue that they are able, but will euen giue the iſſue with the temptatiõ,* that they may be able to beare it Whenſoeuer therfore (poore Soule) 1 Cor. 10. 13.

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Soule) thou art cast dovvne in the depth of sorrovve, remember, *that as thou art partaker of the sufferinges, so shall thou bee also of the consolation, yea, rejoyce in as much as ye are partakers of Christs sufferings,* that vvhen his glory shall appeare, yee may bee glad and rejoyce.

1.Cor. 1.7.

1.Pet.4.13 14.

But this *Ioseph* was a *Gentile*, to signifie the *Gentiles* also should be paricipant of the benefite of Christs sufferings: *For the preaching of the Gospel to them that perish, is foolishnesse, but vnto vs, that are saued, it is the power of God*; neither did the *Iew* touch this cursed tree, to helpe Christ to the hight of Mount *Calvarie*, but constrained this *Lybian* famous

1.Cor.1.18.

so

for his two vertuous & godlie ſonnes, *Alexander & Rufus* to ſuppor our Saviour, not for any compaſſion or louing affectiō they caried to him, for they hated him to death: but euē to declare the acceptation of the *Gentiles* to the participation of grace in the Lords *accepted time.*

And now is Ieſus come to the place of *Golgotha*, who had ſanctified it vnto his martyredome, and thoſe publick torments to whōſoeuer ſhuld die in conſtant profeſſion of his Name. *For, he is that braſen Serpent, that whoſoeuer looketh on him, by a livelie, and true faith, ſhall bee healed of all their infirmities,* for our Saviour did die the curſed and execrable death,

Num. 24.

Iohn. 14.

death, to releiue vs from the curſe, & therefore, *ſeeing wee are bought for a price, we ſhould glorifie God in our bodies and in our ſpirits, for they are Gods.*

Gal. 3.13.

1 Cor. 6.20.

Nowe did hee hang (ſorrowfull Soule) with outſtreatched armes, to welcome and imbrace readily all that wold come vnto him, hee is lifted on high, as expoſed vnto all that would beleeue in him; & to ſhow, that by croſſe and calamitie we *muſt enter to glorie.* He would hang (I ſay) betwixt heaven and earth, to reconceale them together, for vvhen hee was *exalted frõ the earth hee did draw all things to him*, and naked did hee hang, to cloath thee with his *righteouſneſſe and holineſſe*, & con-

Mat. 11.28

confirme thee againſt croſſes and povertie, when thou ſhall know the grace of our *Lord Ieſus Chriſt: that he being rich, for thy ſake became poore; that thou through his povertie, might ſt be made rich*, for more are wee in obligation to his povertie, by which we were redeemed, than by his riches by which we wer created, for what benefite was it, to haue beene borne, if vvee ſhould not haue beene delivered frō eternall death? And therfore, neither *hunger, nor nakedneſſe, nor death it ſelfe, can ſeparat vs from this loue and conjunction with him.* The pride of our Progenitours *Adam* and *Eue* brought this baſe condition on Chriſt, when as the Lord clad

2.Cor.8.9.

Rom. 8.38

cladde them, for hyding of their nakednes: but now the world is giuen to ſuperfluity of vanitie *in their rayment, which is a conſpicuous badge of their rebellion againſt God.* But our *David is ſcorned of Michal for his nakedneſſe, but more glorious is he, than the verie Angels in heaven, for bringing home the Arke of the promiſes, and the ſealing vp the Covenant betwixt God and man by his blood & death.* He is the Tree *in the midſt of the Paradiſe of God, which ſweetneth the bitter waters of Meribah.* O giue vs grace, (deare Ieſus!) *that wee may comprehend with all Saintes, which is the breadth, and length, and deepth, and hight, and to know this thy loue, which paſſeth*

Eſay. 3. 19. v. 26. 21.

1. Sam. 6. 16.

Eph. 3. 18. 19.

know-

knowledge that wee may bee filled with all fulneſſe of God.

Now may they *tell all thy bones*, all thy nerves, ſinewes and veins are drawne in length; thy whole body diſjoynted: they pierced thy hands and feet and rivers of blood did burſt out: *Behold, all that goe by the way, if there bee anie dolour like vnto my dolour.* *Pſal. 22.* *Lam.*

The ſecond Steppe of the fourth degree of the aſcenſion of the *Soule to Heauen, &c.*

NOwe in this Mount *Calvarie*, hee beginneth to thirſte, wherefore the *Iewes* to fulfill the Scripture (thogh far beſide their mindes) *They gaue*

gaue mee gall in my meat, and in my thirſt they gaue mee Vinegar to drinke: But *Salomon* hath counſelled more charitably, *Giue yee ſtrong drinke vnto him that is readie to periſh, & wine to them that haue griefe in heart*: but the Son of God was deſtitute of all conſolatiõ, that we might receiue aboundance of comfort in him: *For in his preſence is fulneſſe of joy, and at his right hand, there is pleaſures for euermore*. But hee vvould ſuffer thirſt, that hee ſhould not haſten death vnto himſelfe, before the appointed houre; for he knew the Lord vvould bring all this buſines to a bleſſed event.

Pro. 21.9.

Pſal. 16.11

Hee would (I ſay) beſide theſe tormentes inwardlie in

in his Soule, againſt the wrath of God, *Hell, Death, Law*, and *condemnation*, ſuffer alſo in all his outward ſenſes: in his Taſting, the bitterneſſe of gall: in his Sight, the beſpitting, & watching: in his Hearing, blaſphemie & mocking: in his Touching, beating, buffeting, whiping, & crowning with thornes: in his Smelling the filthy beſpitting, and vile odour over-ſpreading that precious Bodie, whereby it was imbrued, and theſe many ſtripes receiued he for vs.

And nowe conſider (my Soule) what ſhalbe the pains they ſhall ſuffer in ſoule and bodie, who ſhal not be found in Chriſt. The rich glutton in Hell could not obtaine one

droppe

drop of vvater to coole his tongue in that burning torment. Terrible is that drouth and hotneſſe that ſinne bringeth with it, *But bleſſed are they, that hunger, and thirſte for righteouſneſſe, for they ſhall bee filled, and haue in their belly the fountaine of liuing water* (*Ieſus Chriſt.*) Whilſt thou art quaffing and ſcolling ſweete and delicious cuppes, to the contempt and abuſe of Gods creatures, remember this bitter and ſowre drinke of Chriſt, which wee doe make him drinke againe, how oft ſoeuer wee doe injurie to his members.

Mat. 5.

Iohn. 4.

Then beware of all that can ſeparate thee from this thy Chriſt, eſpeciallie of bad, prophane

phane & idolatrous ſociety, for *their god is not as our God, and their wine is of Sodom, and Gomorrha, their grapes are grapes of gall, their cluſters are bitter, their wine is the poyſon of Dragons, and the cruell gall of Aſpes.* Well might *Chriſt* haue ſaid, *My ſtrength, & hope is periſhed from the Lord, remembring mine affliction & my mourning, the wormwood and the gall.* Lam.3.19.

Now, while our Saviour is thus faſtned to the Croſſe hands and feete, as our high Prieſt, at his Altar, (*For every high Prieſt is taken from among men, and is ordained for men in things pertaining to God, that hee may offer both gifts, & ſacrifices for ſinnes, ſo likewiſe, hee in the dayes of fleſh, did offer*

Rom. 12. 15. *Mat.* 18. 35.

fer prayers & ſupplications, yea, for his verie enemies) and ſo ſhould wee, forgiue, and it ſhall bee forgiuen vs.

Heere haſt thou deare Soule) great matter of comfort and conſolation, neuer to bee caſten down, & deſpare with the opinion of thy own ſinnes. Thou haſt an high Prieſt, and Advocat with the Father euen *Ieſus Chriſt the luſt*, to whom thou ſhouldeſt haue recourſe in all thy tentations, and *boldlie approach to the Throne of grace, that thou mayſt receiue mercie & grace in tyme of neede.* When the Princes did ſtone *Zacharias*, hee ſaid, *Lord looke to it, and require it*, and ſo did the blood *Abel call for vengeance.* But

1. Iohn. 2. *Eſay.* 63. 12.

this

this mylde Lambe of God, *the Mediator of the new Covenant, his blood ſpeaketh better things, than thoſe*: Hee regarded not the injurie, ſhame, and paine hee was in, and forgotte not to haue pittie on them that cruelly tormented him: Hee ſuffered together with them, of whom he did ſuffer: hee cured them, that wounded him, and procured life for them, that killed him. And therefore, by this his prayer, full of Majeſtie, *Hee was heard in that which he feared, for he is his beloved Sonne, in whom hee is well pleaſed.*

Heb. 12. 24.

Mat. 17. 5.

But heere diligentlie conſider, what was the companie he was crucified with, for hee

Mat. 9. 13. came *not to ſaue the juſt, but ſinners*: an example, whereof he manifeſted in ſauing of one of the Theeues, touched with repentance, wherof his faith & confeſſion gaue notice. So is hee on the Croſſe, as if hee were in that great Daye of judgment, giuing out ſẽtence of ſalvation to the Elect, and condemnation to the Reprobate.

Perillous is it to delay *Repentance*, and to promiſe our ſelves ſecuritie to the laſt day: It is a fooliſh thing to neglect the maters that concerneth *eternity* in glory; or pain, & imbrace the changable occaſions of this *world, which is all put in evil*. The priviledge of a few is not a lavv to all.

yet

yet where vndoubted ſignes of Gods grace & goodneſſe doeth appeare; there, may Chriſtian charitie interprete vnfained repentance to follow; for there is neither *meaſure, nor tyme* can bee appointed to the Lordes mercie: *For what day ſoeuer a Sinner ſhall repent, hee ſhall liue, & not die.* As this Malefactor did confeſſe Chriſts immortality, in that hee deſired to bee remembred, when hee came to his Kingdome, who had takē the life of others before. The Lord being tyed to the Croſſe, hands and feete, and nothing free, but *Heart* and *Tongue*, which hee gaue to that Penitent, *who by the bear beleeued to righteouſneſſe, and* Ezek. 18. 22.

Rom. 10.

by the tongue confeſſed to ſaluation. By *Faith* he did ſee that Chriſt ſhould reigne, whom he did ſee die vvith him. By *Hope*, he looked for an entrie to his Kingdome, & by *Loue*, defended the innocencie of our Sauiour Ieſus Chriſt againſt the reproach of his fellow: Great is this his *Faith*, Who had taught him? had hee ſeene miracles (who had bene kept in priſon) either of giving ſight to the blind, or raiſing of the dead? yet he confeſſed him to be an euerlaſting King, who was companion to him in puniſhmēt, deſpiſing the *preſent paine, & praying for things to come*; requiring rather to be exemed from eternall judgement, thā delive-

delivered frō tēporall puniſh-
ment, ſorrowing and longing
for that, that hee hoped for,
thā feele that, that he ſuffred.
In Chriſts extreamities, hee
beleeued in him, and was not
aſhamed to haue the *Iewes*
witneſſes of his Faith (vvho rai-
led on Chriſt) in the midſt of
all the ſcandals and reproa-
ches of the people; and now
when Chriſt was in his wea-
keſt & moſt miſerable eſtate,
vvhat didſt thou ſee ſinfull
convert to aſke heere for a
Kingdome? thou hadſt onhe
before thine eyes, the Croſſe
and the Nailes: O! but the
croſſe is the enſigne of a King-
dome, and it is the duetie of
a King even to expone his
life for his Subjectes, *As the*

Ioh. 10. 11. *good ſhep-heard doeth his Soule for his ſheepe: Abraham* beleeved, but taught from heaven, *and by the Angels which came vnto to him.* And *Eſaias*, *Gen.* 17. 1. *Gen.* 18. 3. *Eſay.* 6. 1. *but hee ſaw the Lord ſitting vpon his Throne, and lifted vp, and the lower parts thereof filled the Temple. Ezekiel beleeued, but* *Ezek.* 1. 4. *hee ſaw the Lord vpon the Cherubines*, and ſo did the other Prophetes, but after diuerſe manners God ſpake. *Moſes* *Heb.* 1. 1. beleeved, but the Lord ſpake vnto him *out of the burning Buſh*, but none of theſe occaſions did this penitent haue, but ſaw no Majeſtie of glorie, but equality of paine: hee ſaw him tormented, but worſhipped him as if he had beene in glorie: hee ſaw him

on

on the Croſſe, but praiſed his Saviour, as if hee hadde ſitten in the heavens; hee ſaw him cõdemned, yet acknowledged him to bee a free and abſolute King, and wold not ſhrinke but died in that profeſſion, in ſpyte of all the the argumentes that Sathan could object, or fleſh and blood vrge in the contrarie. Truelie *Faith is the gift of God, that no man ſhould boaſt himſelfe:* Therefore ſhould wee pray, *Lord increaſe our Faith: So where Sin aboundeth, Grace ſuper-aboundeth: The Lord is more ample in his grace, than hee in his prayer*, hee gaue more, than hee could ſeeke. Hee ſought to bee *remembred, when hee came into his King-*

Eph. 2. 8. 9.

dome, but the Lord promiſed, that this day hee ſhould be with him in Paradiſe. O the great goodnes of God! vnſpeakeable is thy fauour towardes them whome thou loveſt. Thou as the bright *Sun*, haſt made thy hote beames to ſhine vpon our ſoules, therby to draw vs to the *Knowledge* of Thee, and to warme our heartes, that wee may loue Thee. Expell this darkneſſe, (O Lord,) wherewith our heartes is repleniſhed and thaw, by the heate of thy mercie, the frozen condition of our ſoules, that they may melt, conſidering that euerlaſting and vnſearchable fauour thou haſt borne towards mankind.

The

The third Step in the fourth degree of the aſcenſion of the Soule to Heaven, *&c.*

ONelie *Iohn* and ſome vvomen, in great cõſtancie, did attẽd *Chriſt* on the croſſe; *Whoſe grace was ſufficient for them; whoſe power is made perfect through weakneſſe, in whoſe infirmities, the power of Chriſt is ſhowne*: who took e pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, & anguiſh for *Chriſts* ſake: *For when they were weake then were they made ſtrong.* That is true friendſhip which is founded in God, & whoſe knot is Chriſt: they that bee 2. Cor. 12.

touched with the ſenſe of the miſerie of his members, ſhal neuer lacke that is good.

Marie the Vngine, *Marie Cleophas*, *& Marie Magdalene*, accōpanied, were inſpectors of this lamentable ſpectacle; his owne Mother he called, & *Iohn*, *whom hee* ever *loued*; his *Mother* he honoured & wold haue her provided for, for he knew it ſpoken by *Simeon*, *that the ſworde ſhould paſſe through her Soule*, and with the eye of mercie, did ſee her wreſtling with ſuch calamities. He eſpecially, of ſingulare favour looked on her, *becauſe ſhee loued mee*, *therefore will I deliver her*, *becauſe ſhee hath knowne my Name*. So did *David* (fugitiue from the face

Luc. 2. 35.

Pſal. 91. 14. 15.

of

of *Saul*) commend his parents to the King of *Gath*. But the *obedience, promptitude, and alacritie of Iehn*, in receiuing his Mother, declareth the willing heart of a Diſciple, to accompliſh the minde of his *Maſter*, ſo he *acquited loue for loue*. Nothing is comparable to the ſenſe of the loue of God in the heart of man: If it had beene no more, than naturall loue, *Marie* wold neuer haue followed her Sonne to ſuch a vile death, if ſhee had not belieued, that that *Death* ſhuld not haue turned into a glorious life. Shee knew the conference betwixt her, and the Angel before, for *Faith* and *Hope* will not extinguiſh *Diſpleaſure*, & naturall *Ioy*, but will

will mitigate them both, for ſhe looked to haue with him a joyfull meeting, her heart was knit with him, whilſt hee hang on the Croſſe; not aſhamed of him, neither hee forgetfull of her: Hee called her woman, not Mother, *raiſed from all earthly thinges which men count much of, for hee knew nothing according to the fleſh,* for in heaven we ſhall be like *Angels*, to the end, that wee may enjoye that heavenlie life. And her (I ſay) Hee commended to *Iohn*, whom hee loued inteirelie, neither will he tranſlate her from the world, but will haue everie member of his Churche to keepe one another, *as he commended his mother to Iohn* to bee

2. *Cor.* 5. 16.

be entertained: in his ſuffring forgetting (as it were) himſelfe, yet forgetting not her, not willing to divide the firſt and ſecond *Table*; in the firſt, keeping his duetie to his Father to the death, and in the midſt of that obedience to his Father, hauing regard & reſpect to his Mother: for *if thou hateſt not father or mother for his ſake, thou art not worthie of him*: Preferre God to any naturall affection, which Chriſt, notwithſtanding in the middeſt of torment of blaſphemies, & combate with everlaſting *Death*, with the wrath of the Father, and with all the infernall powers, is carefull to obſerue. Sanctified affections do entertaine *Lu. 14. 26*

taine naturall loue, or elſe they are ſuffocated: for this duetie ſtandeth not in ceremonies, but in performing of neceſſary adoes: this regiſtration will rent the conſcience of theſe, who procure their mothers curſe; *Iohn* had direction from the Croſſe, wee from the heavenly Throne, hee tooke an others Mother, not his owne, and that to his owne houſe. *Seeing Chriſte therfore hath ſuffred in the fleſh, it is convenient, that wee bee of the like minde.*

Ruth. 1. *Naomi*, deſtitute of her two Children, did ſay when ſhee came to *Bethlehem*, *Call mee not Naomi*, that is (beautifull). but *Mara*, which is, bi:terneſſe. What did *Tobias*

Tob. 10. mo-

mother, when her Son went away? Did not King *Salomon* acknowledge the true mother of the Childe, while shee would not haue him cut in two? And what did *Rizpah, in hanging vp the sackecloathes from the beginning of Harveſt vpon the Rocke, vntill water dropped vpon them from the heaven, neither ſuffering the Birds of heaven to light on the ſonnes of Saul by day, nor beaſts of the fielde by night*: But what doloure (I ſay) can be compared to this of his Mothers, whoſe heart was ſo deepelie wounded thorow? Shee did not *extinguiſh thoſe affections, but moderated them*, for ſhe ſtood by the Croſſe of *Chriſt* ſeeing them, whom hee had

1 *King.* 3. 24.

2. *Sam.* 21. 10.

fed

fed in the wildernes with Mãna, brogbt throgh the red Sea preſẽt her Son Gali for Manna, & Vinegar for water. Thou didſt feede fiue thouſand with fiue loaues, & filled all *Iudea with the wordes of Life*; and now is *that Sunne eclipſed, the bright Moone darkned, the creatures acknowledge their Creator*; but the miſerable *Iews* ſhut their eyes *from the tender mercie of God, whereby, the day-ſpring from on high hath viſited them*: but it could not bee that either affection, or the tender bowels of compaſſion could ſtay this ſweet Ieſus from perfecting the will of his Father, and that glorious worke of the Redemption of his owne Elect.

Luc. 1. 78.

The

The fourth Steppe of the fourth degree of the aſcenſion of the *Soule to Heauen, &c.*

BEtweene eleven and twelue a clocke, both ſentence of condemnation and execution thereof fell out. From twelue houres to three afternoon, the ſpace of three houres, a fearefull and terrible darkneſſe was ouer the face of the earth, & yeelded the Spirit betweene three & foure houres: His Father did teſtifie by this darkneſſe, not onelie of his innocencie, as hee was man, but alſo of his *Glory* as he was God; the creatures did vtter their ſorrow, and

and began to teach that ſenſleſſe & hardned people, ſuch a judgement is it, to fall into a reprobate ſenſe. This Eclipſe fell out beyond naturall courſe, in the full Moone, for the *Paſſeouer* was to be celebrated in *March*, the fourteenth day thereof, when the Sunne & the Moone are far from other, and the whole Globe of the earth caſten betwixt them; but in this Eclipſe, the Moone which was oppoſed to the Sunne, turned ſuddenlie, and came vnder the Sunne, which made this darkneſſe. For the which cauſe, the *Philoſophers* in *Athens*, not finding natural reaſons, erected an altar to *the vnknowne God*.

Act. 17.

At

At this time beganne his greateſt agony, which was in his Soule with the vvrath of his Father frō Heaven, which were the dolours of death, ſo extreame, *like as a woman hath in bearing her birth*, vvhich doth expreſſe alſo the paines of hell, vvhere mountaines of dolour & heapes of wrath are laid vp for the reprobate: as the waues of the ſea follo-weth one another, ſo are they in growing everlaſtinglie. *Act. 2.* *1. Theſſ. 5. 3.*

His God-head never left him, nor never ſhall; but the God-head kept it ſelfe ſo cloſe, that it vvould let him haue no joy, vntill he ſhould pay that ranſome to the ut-moſt farthing, vvhereby the Iuſtice of God was ſatisfied, for

for our sinnes: And therfore hee cryed out on the Crosse, as deserted of God, *My God, my God, why hast thou forsaken mee.* Confidence in God will oftimes bee without feeling of joy, albeit the spirit be not taken from the Soule, yet at last, it doeth reviue: *For no knowledge availeth wher feeling is alwayes dead, & no sense of the old canker of sinne mortified, and quickened with a new life, to line to God.*

Those then are not words of *Diffidence* or *Indignation* but of combate of the *flesh with Faith*, in the which, hee felt the eternall curse, that was due for sinne, otherwayes, he would never haue called, *God his God*: the burden of one sin, yea,

yea, of an evill thought, can not be born of all the world, how heavie muſt all the ſins of the Elect bee, that Ieſus bare on his backe.

And now (poore Soule,) behold the dealing of God with his own, albeit he loued them never ſo well, hee will touch them with the ſenſe of wrath for ſinne in ſome meaſure from heaven, that thou may ſt vnderſtand how heavy a wrath Ieſus ſuffered, that he might conqueſſe vnto thee *mercie and peace of conſcience*, which was bought & payed for with his Blood. Deteſtable, and filthie muſt ſinne be that made him thus double his crying: *Fie on the filthie works of the fleſh, which drowne*

men

Eſay. 34. 7. &.

Pſal. 22.

Eph. 6. 13.

men in perdition: Hee did take him to prayer; vvilling thee ever to haue refuge into thy God in all trouble, who neither can, nor will leaue thee: He chooſed this armor to reſiſt out of the Scripture. *Which is, the ſword he hath put in our hands,* for it vvas in our perſons that hee found himſelfe deſerted, but in him are we takē vp & ſaued. Martyrs, and witneſſes of the trueth, haue ſuffered great and grievous tormentes, but divine conſolation from aboue did aboundantlie ſhine in their ſoules, *the part which tyrantes could not kill nor touch; looking vnto Ieſus, the author and finiſher of their faith, who for the joy that was ſett before him, indured*

dured the Croſſe, and deſpiſed the ſhame and mocking of them that ſtood by, who turned his holie word in ſcornefull jeſt, as thongh hee had called for *Elias*. Heb. 12. 2.

Chriſts Soule now beeing burnt vp *with the wrath of God for Sinne: and all the moiſture of his body dryed vp with the ſame*, yet did hee not quenſh his thirſt, vntill the wrath of his Father was ſatiſfied, *the infinite wrath of God thirſted after the blood of the mediator, bearing our ſins, & was not quenſhed, till the Blood of the Mediator was dryed vp*. But bleſſed bee Ieſus, that had a ſpirituall thirſt & pleaſure to obey his Father to the death, to ſaue thy ſoule from hell, and Pſal. 69. 22. Iohn. 19. 28. Mat. 11. 2. 8. Eſay. 12. 3. Eſay. 55. 1.

and yet in bitter malice and ſcorne, they tooke a water-ſponge, and putt it to his mouth on a reede: *The wrath of his Father was begun to bee mitigated, yet the wrath of the Iewes could not be aſſwaged*, for when hee was liuing, they raged againſt him, when hee was dead, they perſecut him, when hee vvas in glorie they would ſhame him: *The Lord ſeeketh but chaſtiſmẽt, the wicked ſeeke overthrow of bodie, and ſoule, if it were poſſible.* For *Evahs* ſweet *Apple*, *Chriſt* muſt drink this bitter liquor, both thy bread & drinke muſt bee boght with the blood of Ieſus: *To them who are ſanctified, all things are ſanctified:* If thou bee not found in him, thou

ſhall

ſhall bee accuſed as a violent poſſeſſour of what-ſoeuer thou haſt.

Now thou doſt heare him daylie in his members calling vpon thee, *I hunger, I thirſt,* but thou conuerteſt Gods good creatures to the fulfilling of thy luſt, & rather bereaueth the ſervants of *Chriſt* that, that they haue, than vouchſafe anie thing on thē. *Chriſt,* after he had drunken, cryed out in the audience of them al, *It is finiſhed,* the work of Redemption is ended, the ranſome is payed, to buy heaven, & conquere life, which is the firſt vvorke, and to put vs in poſſeſſion of it, which hee began at his *Reſurrection*, & ſhall continue till his com- *Mat. 25. 35.*

ming againe: & declared *that nō mā did take his life from him but layde it downe, and would tak it vp againe*; for he was not a cōmon man, but God alſo to keepe his life, or put it out at his pleaſure. Hee might haue liued lōger by the ſtrength of Nature, for the other two out-liued him, and were not dead, till they came, and broke their legges. And now when he yeelded vp the Spirit, he had a diuine power aboue Nature, which put out the life, ſaying, *Father, into thine handes, I commend my Spirit*, vvhile his Soule was louſed from his bodie vvith joye. Which ſweete death, hee did communicate vnto his Martyres, as *Steven*, & all his members. Con-

Iohn. 10. 17. 18.

Pſal. 31. 5.

Act. 7. 59.

Consider heere (vveake Soule) that Christ hath purchast vnto thee, the great benefite of *Adoption*: For thy Brother (*Christ*) hath made *his Father thy Father*, & therfore vvil haue a Fatherly care of thee for euer. For vvho is more faithfull, than our Father, to vvhō vve commend our soules, vvhich doe not pĕrish, but are kept by him, *while they bee joyned to the bodie at the resurrection*, & are receiued, vvhen vvee depart this life in his Armes, vvho will not suffer them to be taken from his hands, but vvill surelie keepe them in peace. Be thou therefore carefull of thy Soule at all times, but specially at the houre of separa-

Iohn. 20. 17.

1. Pet. 4. 19.

1. Cor. 15. 21. 22.

tion, for then the devil is buſie to devour thee, *For he knoweth his time to bee ſhort*, & the gulfe of hell open to ſwallow thee vp. If Ieſus, *who had no ſin*, be ſo careful for his Soule, how carefull ſhuldſt thou be who is nothing elſe, but a maſſe of ſinne? yea, he cryed ſo loud, that the *Earth* quaked againe, and the *Temple* raue aſunder, now to declare his *Power and Victorie*, to terrifie the *Iewes*, of whom hee is ſo miſhantly handled, and to bring, if it were poſſible, that ſtubborn people to *Faith* and *Repentance*. Now hath the *Doue* gone out of the *Arke*, which wil returne with an *Oline* branch in ſigne of peace. The Deludge is the wrath of

God

God for Sinne, the *Arke*, is Christs Bodie, the *Doue*, his Soule, At his *Resurrection*. how great joye, peace, and comfort doeth hee purchase to man-kinde: *For as he dyed for our sinnes, so rose he for our righteousnesse.* Thē yeelded & delivered hee his Spirit, which was not taken from him against his vvill: For hee hanging on the Crosse, did make all the creatures quake, and tremble. Great was his humilitie, beeing made *obedient to his Father vnto the death, euen the death of the Crosse*; of the vvhich thou may learne the exceeding greatnesse of his Majestie, who euen then whē *hee was exalted from the earth, did draw all things vnto himself,* *Rom. 4. 25.*

Heb. 9.16

for where a Testament is, there must bee the death of him that made the Testament, for the Testament is confirmed, when men are dead, for it is yet of no force, as long as hee that made it is aliue. So behoued this Testament (leauing such an inheritance to his Saintes, in that exceeding great glorie) bee ratified by the blood of the Testator, *which is the ground of thy Salvation: His death is thine honour, the assurance of thy life, is the assurance of his death, his ignominie and shame, is thy Glorie.*

Now haue we heard of the Passion and death of Christ: now shall wee touch briefelie the thinges which followed thereafter.

The fift Steppe of the fourth degree of the aſcenſion of the *Soule to Heauen, &c.*

THere fell out immediatly foure things, of the which, two did teach the people. The other two, the quaking of the earth, & renting of the Rockes, did threaten deſtruction: for no man (to take all excuſes away) ſhall periſh without advertiſemēt. The firſt of theſe, the vaile of the *Temple* is rēt after the darkening of the *Sun* in *Chriſtes* greateſt humiliation: *The Father gaue greateſt tokens of his Glorie, who is the Lord of Life,* for dumbe & ſenſeleſſe creatures

tures did ſhame the *Iews*, and glorified their Maker.

The *Temple* was divided in two: *For the Prieſt went alwayes into the firſt Tabernacle and accompliſhed his office, but into the ſecond went the high Prieſt alone, once everie year, not without blood, which hee offered for himſelfe, and ignorances of the people.* Betwixt theſe was a faire vvall overgilt with fine gold, vpon the which hang a glorious Tapeſtrie, wroght curiouſly, which did hide the *Sanctuarie*, as by a courtaine, from the ſight of the people and Prieſts. But at Chriſts ſuffering, theſe ſhadows were taken away, & no more vſe of that *Vaile*. *Whereby the holie Ghoſte ſignifieeth this, that the*

Heb. 9. 6. 7. 8.

way

way into the holieſt of all was not yet opened, whileſt as yet the firſt Tabernacle was ſtanding, this earthlie vaile rave aſunder at the voyce of the Lord. But the *Iewes* mindes are hardened, for vntill this day remaineth the covering vntaken away, *for the Vaile is laid over their hearts, but when their heartes ſhall bee turned to the Lord, the Vaile ſhall bee taken away.* So hard and evill it is, to doe againſt the knowledge and conſcience, wherof cōmeth a reprobate ſenſe, which is paſt all-feeling, that ſooner a ſtone ſhall heare, thā they will obey: They were admoniſhed of the ſubverſiō of the *Temple*, and of their Citie, and that there was no

2. Cor. 3. 15

difference *now betwixt Iew nor*
Gal. 3. 28. *Gentile, but the partition wall*
beeing demolished, they had
Act. 10. 34 *like communion by faith in Iesus*
Christ.

The *Earth* also did tremble whilst the Soule of the Lord separated from his Bodie, threatening to *swallow them*
Num. 16. 32. *vp*, as it had done to other rebellious & obstinate before, which were not worthie that the earth shouldst beare, but either to receiue them in her mouth to consume them, or else to spew them out, ac-
Lev. 20. 22 cording to the Lordes commination *in his Law*. Thus the
Rom. 8. 22. *Earth did preach & groane, and travell in pain*, but they hardened their neckes, and would no returne to bee healed. It

quaked

quaked, & *the foundations of the Mountaines moued & ſhooke, becauſe hee was angrie at their obduration.* And ſhould not the Land tremble *for this, and euerie one mourne that dwelleth therein.*

Pſal. 18. 7.

Amos. 8. 8.

The *Mountaines* alſo did cleaue to fall on them, which would not ſuffer the diſhonour of their Maker; but they were nothing moued with it; ſo much were they voyde of light in their ſoule. *A mighty ſtrong wind rent the Mountains, and broke the Rockes before the Lord*; but this people, neither by the word of God, by natural ſenſe, or creatures voyd of reaſon will be taught: no, euen then, vvhen the *Dead* did riſe, for the Graues did ly

1. King 9. 11.

open

open from three a clocke afternoone, about which time; the Lord gaue vp the ghoſt, all that day, & all that night, the nixt day & the nixt night till that day in the morning, that the Lord did riſe; *by vertue of vvhoſe reſurrectiõ, the Saints aroſe and vvent into the Citie,* lowſing the bandes of the *Graues by his death*; but their hearts could not be opened. *But it behoueth vs all to compeare before his Tribunall Seate & to receiue vvhat we haue done in the bodie, good or evill.* The Saintes (I ſay) aroſe, for his glorious reſurrection belonged onelie to them, vvhich beeing ſanctified in *Chriſt, did die in the Lord, and they all ſhall goe into that holy Citie*

Hoſ.13.14.

1.Co.15. 54. 55.

2.Cor. 5. 10.

Rom. 14. 10.

Dan.12.25

euen

even that Ieruſalem, the Mother of vs all, which is aboue, to abide with Chriſt for euer. Gal. 4.26.

The ſenſeleſſe creatures, the Saintes departed, the *Gentiles*, *Centurion*, and Officers did all teſtifie of Chriſt, everie one in their owne degre; but the Phariſes, Scribes and Elders, vvere no whit moued. For this *Centurion* confeſſed of a ſuretie, *that this man was juſt*. And ſuch as before lacked the feare of God, *feared greatlie, ſaying, Truelie this man is the Sonne of God*: the poore multitud which cried, *Crucifie him*, *went ſmiting their breaſts*, but the Prieſts wer not touched, neither by worde, nor vvorke: they had judgment and vnderſtanding, & had 1. Theſſ. 4. 6.

had read the Prophetes, *yet repined againſt the holie Ghoſt,* Act. 7. 51. and againſt their conſcience opponing themſelves to the knowne trueth. The *Centurion* was rather prickt in his ſoule, Act. 2. 37. (as the *Iewes* were at *Peters* Sermon) and Chriſt is glorified of him, when hee appeared to be quite forgotten, *and gotte moe friendes in his death, than in his life*: for this precious Sacrifice hanging on the Croſſe, did caſt ſuch a ſweete ſmell on the earth, that they who vvere his enemies, went away *mourning, & beating their breaſtes,* Luc. 18. 13 teſtifying their dolour, reſolving, that if God wold deale with them in his judgement, they Pſal. 143. 2. were worthy of eternal damnation,

nation Neither were women aſhamed to beare record of the *Loue, and Faith* they had to the Lord Ieſus; for ſome ſtood ſo neare, that hee did ſpeak to them frō the croſſe, and they heard him; and whē he was dead, they would not depart frō him, their hearts were ſo linked with him, & he who is *a ſweete perfume, & incenſe in the noſe thirles of the Father, is a fragrant odour and ſmell vnto them*: For moe of them followed Chriſt to the Croſſe, (than men, which were favourers of him) & did miniſter to him on their own charges. Chriſts innocencie made them not to ſhrink, *but conſtantly to fight vnto the end againſt al temptations, that they might*

Luc. 23. 49

2. Tim. 4. 7. 8.

may receiue the Crowne.

They vvere fed vvith that *Bread of Life*, that came out of his mouth, *and they communicated vnto him freely & liberallie, that which they had.* Chriſt was poore, *to mak vs rich: Iohn* and *Peter*, had not a farthing to giue the *Creple*; and *Paul* wrought vvith his hands *for his bread.* That, that thou can not doe to Chriſt in his owne perſon, doe to his members. But this is remarkable, that theſe vvomen hauethe honour to bee ey witneſſes of the death and reſurrection of Ieſus Chriſte, and themſelves to bee preachers of it to the *Apoſtles*; and to haue the names of ſome of them to bee regiſtrated perpetuallie, to their

1. *Tim.* 5. 17. 18.

2. *Cor.* 8. 9.

Act. 3. 6.

Act. 18. 3

1. *Cor.* 4. 10 11.

Deu. 15. 11

Eſay. 51. 7.

their everlasting praise: yea, and *to bee written in heaven eternallie*, for so it falls out often, *that the weaker and simpler the sex bee, the more spiritually it is disposed and affectionated to heavenlie thinges, for if any man seeme to bee wise in this world, let him bee a foole, that hee may bee wise.* *1.Cor.3.18*

Novv the taking down of his Bodie from the Crosse, commeth by a requeſt made by his enemies to *Pilate, That there should not be a breach of the Law, for these that were hanged.* *Deut. 21. 23.* *They straine a gnat, and swallow a camel*, they were spoilde of all power, they can neither put on, nor tak off the crosse, slaues were they, which wold not acknowledge the true *Mat.23.23*

K ing

King of Glorie, vvho would haue made thē free. And this petition they ſought not for any pittie they had on him, but the Lord ſo appointed it, that hee ſhould not lacke even the ſupport of his foes, & yet it lay not in their hands *to breake one bone of him, for he is our Paſſeover, who, ſacrifiſed for vs, died & was peirced with a lance*, yet his Legges was not broken. His members may be toſſed with many cálamities, but ſhall not bee utterlie forſaken, *for many bee the troubles of the righteous, but the Lord ſhall deliver him out of them all.*

Exod. 12. 46.

1. Cor. 5. 7.

Pſal. 34. 19. 20.

The Lord would haue manie witneſſes of his death, the executioners, the Souldier

vvith

with his ſpeare, and the teſtimonye that the creatures gaue: *For without ſhedding of blood and death, there had beene no remiſſion of ſins for vs:* They vvere enemies to the Croſſe of Ieſus Chriſt; yet did they record the truth for our well.

Neither did this Souldier alone, but manie moe now, doe pierce his ſide, whileſt he ſitteth at the right hād of the Father *by mocking and contemning him in his vvord, & defrauding him of the meanes of his glorie, for hee that toucheth his Saintes, toucheth the apple of his eye*, as it was ſpoken of *Paul, perſecuting him.* And this was done, to confirme Gods power, and providence foreſpoken, by the *Prophet*, vvhich they

Rom. 6. 9.
Mal. 3. 8.
Zach. 2. 8.
Act. 9. 4
Zach. 12. 10.

vvhich they did accompliſh of meere ignorance

Therefore out of his heart came Blood, and Water. Blood, for the fineſt & cleaneſt, is about the heart: and Water, by the which liquor, the heate of the heart is cooled, and refreſhed; for as yet the Body was warme. No man can liue, when his heart blood is ſhed, which is the ſeat of Life. This ſignifieth, a power flowing *from his death, to the remiſſion of ſinnes, & waſhing of our foule nature*; which tvvo great bleſſinges are repreſented vnto vs in two Sacraments, of Baptiſme & the Lordes Supper: *for as Moſes, while hee ſmote the Rocke, water did come foorth to refreſh the people*

1. Iohn. 6. 6

Num. 20. 11.

people: So Blood and Water did guſh out at Chriſts ſide, for the benefite of the vvhole vvorld, which is that *Laver, wherein our ſoules are purged from their inward ſpottes*: For as in *Egypt*, when the firſt begotten was killed, ſo many as had the poſts of their doores marked with the blood, were free; *ſo by this Lambes Blood that bringeth ſalvation to the world, are wee delivered by Faith* from deſtruction, that wee may ſerue him in righteouſnes, and holines. And not preſume to be ſo bold, as by our profane life, to tread his Blood vnder foote. Nowe heere is a place for thee, at his verie heart (deare Soule,) where thou mayſt creepe in, and

1. Cor. 10. 4

1. Iohn. 1. 7

Heb. 9. 13.

Tit. 2. 11

and rest thee: for as out of the side *Eue* was taken, while *Adam* did sleepe, so now is hee cleansing and purifying his Church by redemption, & regeneration in this time of his death.

The fift Degree and first Steppe of the ascension of the *Soule Vnto Heaven, by meditation* of the buriall of our Lord Iesus Christ.

NOwe hath his verie enemies procured at *Pilate*, that hee *should bee taken from the Crosse*. That blessed Corps beeing layde on the ground, *Ioseph, a rich, just, godlie Disciple of Christ*, boldlie begged the

Iohn. 19. 31.

the dead Corps at the hands of *Pilat*, that as his death was notable, ſo ſhould his buriall be alſo, & his glorious reſurrection, bee made famous. Hee was not taken from the Croſſe without leaue of the Magiſtrate nor buryed without the ſame, as he vvas not condemned but by the Magiſtrate, that thou mighteſt be fullie fred from all points of the Iuſtice of *Gods* wrath for ſinne. For if this power had beene in the *Iewes* hands, they wold haue opponed themſelves to heape more ſhame and ignominy vpon him, but the Lord will haue a noble man, and a notable faire place appointed to this worke, that the honour of the Son, and

his

his glorie ſhould beginne at the buriall, which was ſhamefull in it ſelfe, and that hee ſhould bee inſtrument, who ſhuld *be hiere with him of that Kingdome of glorie, and of that life.* All the glorie of this world pertaineth to the faithfull, howſoeuer they apeare to haue leaſt part thereof. *Ioſeph* is called to this great honour, which is rare to be ſeene in men of like conditiõ, for the Lord in his death was more mightie, thẽ in his life. *For when the corne of wheat lyeth in the ground, and dieth* (as Christ foretold of the power of his death) *it fructifieth, and bringeth foorth much fruite, for where euer the dead Carcaſe is, thither doe the Eagles reſort:* Of the

1. Pet. 3. 7.

1. Cor. 1. 26

Iohn. 12. 24.

the which number this *Counsellour was, who looked for the Kingdome of God*, and there is no mention of such another great man, but *Nicodemus*, who opponed himself to the death of *Christ* in the counsel, for God hath his own in everie part, of whom hee vvill bee served: & albeit he durst not *for feare of the Iewes* openlie professe, yet the *Lord will not breake the bruised reede, nor quench the smoaking flaxe.*

Iohn.7.50.

2.King.19 10.

Rom.11.4

Esay.42.3

To the supplication of *Ioseph Pilat* yeelded, but wondred that Christ was so soone dead, whose miracles was so many, the shortnesse of his life vpon the Crosse, & flourishing time of his age, which was thirtie three yeares, and

ſome od months, which im-
Iohn .10. ported that the death of Ie-
17. ſus was extraordinarie, *who onelie had power to lay it downe.*

Ioſeph therefore bought a fine linnen cloath, to wrappe the Bodie of Ieſus in, and *Nicodemus* an hundreth poundweight of a mixture of *Myrrhe*, & *Aloes*. The wiſedome, the learning, and the riches of theſe men, were caſt at Chriſts feete, vvhereof they counted much of before they had a ſight of Ieſus,
Phil. 1. nowe they counted all but dongue. They felt a ſweet ſavour and odour comming to them frō his death; therfore would they meete it with a ſweet ſavour. But there needed no odours to preſerue it, beeing

beeing filled with the presence of God. Wherefore with one concord, cõſtantlie they accompliſhed his buriall after the *cuſtome of the Iewes* (that is) honourablie, *for never was a more honourable Man than Chriſt*, and all theſe vvere ceremonies, & the reſt of their waſhings were figurs of him to come, vvho is the earneſt of our reſurrection, *For he ſhall raiſe all theſe which doe ſleepe in monuments.* In a newe graue therefore hewen out of a ſtone, by *Ioſeph*, to his owne vſe *washee laide in a Garden, neare by Ieruſalem*, that Chriſts buriall might be the more honourable, in how much as he was aboue all the kinges of the world, *ſeparated* Act. 9.37.

from ſinners, and made higher, than the heavens.

The Father had his loving care of him, albeit he appeared to haue forſaken him on the Croſſe: Hee is buried in another mans Sepulchre, for hee died *for the ſins and ſalvation of others*, that hee might ſanctifie our burials, by comming vnto them, and from them, to aſcend to the heavens.

But remember (poore Soule) it is a new buriall place, that hee will bee laide in; ſo *a renewed heart by the Spirit*, is his dwelling place, for hee can not reſt in the ludging of that ſoule, that hath ſold it ſelfe to ſinne: as he will haue alſo a cleane & a pure bodie

as

as a winding-sheete, to bee wrapped in *as sweetly smelling savours of Vertues, Faith, Repentance, Loue, Patience, &c. joyned thereto.*

To the mouth of this Buriall doe they rolle a great stone, by the Lordes providence, to stop the *mouthes of his enemies: for it was hee that raised him from death to life,* wherein, most of all thinges, his power did appeare: And this vvas done in the preparation to the Sabbath: For as God the Father perfected the work of creation then, so the Sonne hath accomplished the work of redemption; *and did rest the Sabbath from his worke,* & shall giue sweete securitie and peace to our bodies and soules.

Eph. 1.19.

1. *Cor.* 15. 24

Now hast thou (woefull Soule) the accomplishment of the Prophets concerning his buriall, *that his flesh should rest in peace: and the type of Ionah perfected.* And therefore seeing in Christ & by Christ our sinnes are buried; let vs not digge them vp againe of new, *but since wee are buried with him by Baptisme, vnto his death, that like as Christ raised vp from the dead by the glorie of the Father, so, wee also should walke in newnes of life,* And albeit our buriall was a part of the punishment inflicted to *Adam, that he should turne to dust,* yet now they are not filthie prisō houses of the body, but glorious Bed-chambers of the Sonne of God, from whence hee

Psal. 16. 9.
Isa. 53. 9
Math. 12. 39.
Rom. 6. 4.
Gen. 3. 19.

hee ſhall raiſe vs to that heavenlie inheritance, *after that wee haue ſleeped a little while therin*: for hee hath ſanctified them by the vertue and power of his buriall. For as hee *caried our ſinnes in his Bodie vpon the tree*, ſo hath hee hidde them in the graue with himſelfe; to the vvhich place we muſt ever ſend Sathan, when hee ſhall trouble and aſſault our vveake conſciences with the terrible face of Sinne. *For Ionas being caſt in the ſea, it was quieted: So Chriſts reſting in the womb of the earth, as in a whales bellie*, doeth mitigate the Lordes anger. For *as Death* now hath beene purſued by Chriſt to the vtermoſt, yea, euen vnto the graue, and bo-

Eſay. 57. 2.

Dan. 12. 2.

vvels of the earth, ſo can it not hurt, *but greatlie benefite the beleeuers to eternall life.* And therefore, nowe mayſt thou boldly ſay, *I deſire to bee diſſolved, and bee with Chriſt.*

John.5.24.

Phil. 1.23.

The ſecond Step of the fift Degree, of the aſcenſion of the Soule to Heaven, on the *buriall of Chriſt Ieſus our Saviour.*

WHile *Ioſeph* and *Nicodemus* thus handled the glorious Bodie of Ieſus, & laide it in the Graue; the women that followed him, heavie hearted, looking on that ſpectacle, yet had they great hope to ſee him riſe againe, when

when the graue was cloſed; with ſadnes & joy mixt together, prepared for *embalming* of him: The third day following, the morow was the Sabbath, wherein they reſted, & the third day, Chriſt did riſe before they came, & they diſappointed of their commendable intention, wherein ſhined their *godlines, Liberalitie, Loue, Diligence, Abilitie, and more than manlie fortitude*, whereby, God to his glorie, out of the weakeſt inſtruments doeth effectuate great things For as they were going to the Graue, the Lord of glorie ſent an Angel to tell the reſurrection to theſe women. An Angel vvas a witnes before the women, and the

1. Cor. 1. 17

womē before the men, which rolled away the stone from the doore of the Graue: *For neither in death, nor in buriall,* the God-head had uttered it selfe, but in the resurrection it brake out: And therefore the Lord, hauing respect to the weakenes of these women, which were not so able to remoue the stone; did send an Angel, that when they came, they should see that Christ was risen frō the dead: *They heard before, that the third day hee should rise,* but they beeing weake in Faith, were supplied by the Angel, vvho testified of his resurrection.

The Lord did promise to make an everlasting Covenant

nant with his people *of the ſure mercies of David:* Therefore ſayd hee, *It behoued the Lord to riſe from death*, for mercie had never continued, if Chriſt had not riſen, *For all the promiſes of God are in him, Yea, and Amen, For hee would not ſuffer his holie One to ſee corruption.* Had hee not riſen, his Bodie behoued to rotte, but God did raiſe him vp, who ſaid, *Thou art my Sonne, this day haue I begotten Thee. And who is able to count his Generation?* for hee is that everlaſting Eſſence, & albeit hee died, hee aroſe to liue without end.

Eſay. 55. 3.
Act. 13. 34.
2. Cor. 1. 20.
Iſal. 16. 10.
Pſal. 2. 7.
Eſay. 53. 8.

And now (my Soule) *ſince thou art dead with Chriſt, and riſen with him: Seeke theſe thinges which*

Col. 3. 20.

which are aboue, where Chriſt ſitteth at the right hand of God:
Col. 3. 1. *Sette thy affections on thinges*
2. 3. *which are aboue, & not on things which are on earth, for thou art dead, and thy life is hid with God in Chriſt: When Chriſt which is thy life, ſhall appeare, then ſhalt thou alſo appeare with him in glorie.* Be careſull therfore, to get this *excellent knowledge of Chriſt Ieſus thy Lord, for* whō *coūt al this loſſe, that thou mayſt winne Chriſt, & mayſt be found in him, not hauing thine owne righteouſneſſe, which is of the*
Phil. 3. 8. 9. 8. 10. *Law, but that which is through Faith of Chriſt, that thou mayſt know him* (I ſay) *and the vertue of his reſurrectiō and the fellowſhippe of his afflictions, and bee made conformable vnto his death,*

if

if by any meanes thou mayſt attaine vnto the reſurrection of the dead. Let thine heart bee filled with the vvord and promiſes of ſalvation, that it may be eſtabliſhed by grace. And now ſeeing Chriſt is thy riches, thy treaſure, & all that thou ſtādeſt in need of, *let thy heart be where bee is.* Aſcend with him, liue in this vvorld, as not liuing here, *for thy converſation is in heaven*, it is not thou *now that liueſt, but Chriſt that liueth in thee*, and in that, that thou liueſt in the fleſh, vntill thine appointed time, *thou liueſt by Faith in the Son of God, who loued thee, and hath giuen himſelf for thee.* Be thou therefore joyned to the Lord, *that thou mayeſt bee*

Gal. 2. 20.

1. Cor. 6. 17

one

one ſpirit with him. And behold as in a mirror, *the glorie of the Lord with open face, and be changed in the ſame image frō glorie to glorie, as by the Spirit of the Lord.* Let all thy vnderſtanding, vviſedome, cogitation, and memorie bee bent on him vvho is riſen, *and Death ſhall no more prevaile over him.* Poure out thy beſt affections on him. Bee ſorowfull to offend him. Rejoyce in ſerving of him according to his will, be afraied of his juſtice, vvhereby hee will ſurelie puniſh the wicked. Place thine hope in his eternall mercie, bottomleſſe grace and euerlaſting glorie.

2. Cor. 3. 18.

The

The third and laſt Steppe of the fift Degree, of the aſcenſion of the Soule to Heaven, by contemplation of Chriſts entrance there.

AND now (Pilgrime Soule,) wilt thou aſpire vpward? yea, *let mee heare (Lord) thy loving kindneſſe in the morning, for in Thee is my truſt: Show mee the way that I ſhould walke in, for I lift vp mine heart vnto thee: Deliver me from mine enemies, for I hide me with Thee: Remember mee with the favour of thy people: Viſite mee with thy Salvation, that I may ſee the felicitie of thy choſen, and rejoyce in the joye of thy prople, & glorie with thine Inheritance:*

Pſal. 143. 8. 9.

Pſal. 106. 4. 5.

Poure

Ezek. 36. 36. 37. *Poure cleane water vpon mee, & make mee cleane from my filthineſſe: Giue me a new heart and a newe ſpirit: Take away that ſtonie heart out of my bodie, and put in an heart of fleſh, that I may walke in thy Statutes, and keep thy Iudgements;* For thou

Iohn. 5. 4. art the Poole of *Bethesda*, with fiue porches, vvithin the vvhich vvhoſoeuer ſtepperh in, and doth caſt the anker of Faith in the depth of thy wounds, ſhall be made whole of whatſoeuer diſeaſe hee hath.

Eccl. 34. 26 But (alace) *whoſoeuer waſheth himſelfe becauſe of a dead bodie, & toucheth it againe, what availeth his waſhing, for no vncleane thing ſhall enter into thy Kingdome: Such as doe returne*

with

with the Dogge to his vomit, & beleeue but for a ſeaſon, and in the day of temptation goe away Pro. 26.11 Luc. 8.13.

But (I) (ſorrowfull Soule) *as the Hart brayeth for the rivers of waters, ſo doe I pant after thee (O God aſcended.)* Pſal. 42.1. But woe is mee, ſinne is a ſickneſſe incurable, *which none can forgiue, but thou O Chriſt, who putteth away iniquitie for thine owne ſake, and will not remember ſinnes.* Luc. 5.21. Luc. 7.48. *For this purpoſe will I* (weake Soule) *make a covenant with the Lord God of Iſrael, that hee may turne away his face from me:* Eſay. 43.25. 2. Chro. 29.10. and now will ſorrowe that I doe not feele my ſelfe ſo much ſorrowfull for the weight, filthineſſe, & multitude of my ſins, *whoſe number doth paſſe the ſand in the Sea-*

Sea-ſhore, and doe beare mee downe as a heavy burden, & are growne over mine head. With *Peter*, not of infirmitie, once and againe, but infinite times haue I denyed Thee. With *Iudas*, I, euen I haue betrayed Thee. With *Iewes* & *Gentiles* I crucified Thee: often haue I renewed thy wounds, *& trode thy precious blood vnder foote*: vvith my louers hath my ſoule gone a whooring, notwithſtanding of that promiſe of marriage in my Baptiſme, vvhereinto I vvas betroathed vnto thee, confirmed in thy bleſſed Supper, ratified on the Croſſe, in thy blood, to bee ſolemnized in thy glorie, vvhereof I receiued the firſt fruites and earneſt

Heb. 6. 10.

neſt of the ſpirit. Now (alas) *doe I know and behold that it is a bitter and an evill thing, to haue forſaken thee my God, and that thy feare was not in mee.* Ier. 2. 19.

And theſe diſpleaſures haue I (O my Chriſt) becauſe I dearlie loue thee, although there were no hell, nor puniſhment at all. I doe acknowledge all the tormentes of the world can not ſatisfie for the leaſt *imagination of the thought of mans heart, which is onely evill continually,* Gen. 6.5. yea, *my righteouſneſſe (if any I haue)* vvhich is the beautie and flowre of all that is beſt in mee, *is as a filthie clout.* Eſay 64.6. But thou promiſedſt in trueth, & wilt performe in mercie, *that thou wilt not the death of a Sinner,*

ner, but whenſoeuer hee ſhall repent, hee ſhall liue. Lord, accept of the deſires & groanes of my heart. Heare my cryes and vveeping; forgiue my frailtie, wipe awaye the filth and corruption of my ſoule, furniſh mee ſtrength and ſpirituall courage againſt the life of ſinne, ſo pregnant and powerfull vvithin mee: Inflame mine affections zealouſlie to bee diſpoſed to thy glory, grāt *Perſeverance Loue, Hope* and all Chriſtian vertues, vnto my laſt breath, for I reſolve by thy grace (O my God) to walke in thy vvayes the reſt of my dayes I haue to ſpend; lamēting for by paſt offences, & promiſe to ſhunne all occaſions of evill hereafter. O

O of how ſhort continuance is this life! endles is the eternitie in that life to come, & plentifull is that reward: it is momētary that pleaſureth, euerlaſting, that annoyeth, yet as the Lordes greatneſſe is, ſo is his mercie. *Eſay 40.7.* *Iob. 2. 7.* *Wiſd. 2.3. 4. 21.* *Rom. 8.28*

And therfore doe I account that the afflictons of this preſent time are not worthy of the glory which ſhall bee ſhowne; for the light affliction, which is but a moment, cauſeth a farre more excellent, and an eternall weight of glorie. The thinges which are ſeene, are temporall, but the things which are not ſeene, are eternall. I know (troubled Soule) *it beboued Chriſt (whom thou didſt ſee) ſuffer, and ſo enter into his glorie*, in thy Place to take ſtare *2. Cor. 4. 17. 18.* *Gal. 3. 1.* *Luc. 24.26*

ſtate and poſſeſſion, *that where hee is, thou mayſt be alſo, for he hath married thee vnto himſelfe*
Hoſ. 2. 19. *for ever, yea, hee did marrie thee in righteouſnes, and judgements, and in mercie, and in compaſſion, he hath euen married thee in faithfulneſſe, and thou ſhalt know the*
Cant. 2. 16. *Lord.* Therefore thy *beloued is thine, and thou art his, it is the voyce of thy welbeloued that knocketh, ſaying, Opē to me, my Doue*
Cant. 5. 2. *my Siſter, my Loue, my well-beloued, for mine head is full of dew, and my lockes are wet with the drops of the night.* Say not (deceitfull Soule) to thy Chriſt,
Pro. 3. 28. *Goe and come againe, and to morrow I will giue thee, if thou now haue it.* Remember the portion thou ſhalt haue with him in wed-locke, who hath ac-

acquired vnto thee, by his *Po-*
verie a Kingdome, by his *so-*
rowes thy joy, by his *trayles*,
thy reſt, by his *ſhame* thy glo-
rie, by his *Death* thy life, &
vvho vvould buy a match at
ſuch a deare and coſtlie rate.
Returne therefore (diſobe-
dient Soule) *vnto the Lord, &*
hee will not let his wrath fall vp-
on thee, for hee is mercifull, and
will not keepe his anger. *And*
who is great like vnto him? who
taketh away iniquitie, and paſ-
ſeth by the tranſgreſſions of the
remnant of his heritage? hee re-
taineth not his wrath for euer,
becauſe mercie pleaſeth him, hee
will turne againe, and haue
compaſſion, yea, hee will ſubdue
thy iniquitie, and caſt all thy ſins
in the bottome of the Sea: For
thy

Lam.3.12.

Micah.17.
18. 19.

Dan. 9. 24 thy Chriſt did come into this world to finiſh the wickednes, & to ſeale vp the ſinnes, and to reconceale the iniquitie, and to bring in euerlaſting righteouſneſſe.

Reu. 3. 20. And novv behold (poore Soule) he ſtandeth at the doore, and knocketh, if thou will heare his voyce, and open the doore, hee will come in vnto thee, and ſupp with thee, and thou with him, where there ſhall bee no more Sunne to ſhine by day, neither the brightneſſe of the Moone, to ſhine to thee, for the Lord ſhall bee thine euerlaſting light, and thy God thy glorie, and the dayes of thy ſorrow ſhall bee ended.

Eſay. 60. 19. 20.

Iohn. 14. 23. Loue him therfore, freelie (beloued Soule) and keepe his word, and his Father will loue thee,

2. Iohn. 3. 24.

thee, hee will come vnto thee, & dwell with thee, for hee that keepeth his commandements, dwelleth in him and Christ in him, and heereby shalt thou know, that hee abideth in thee, even by the Spirit, which hee hath given thee.

I will intreate thee of all favour (poore Soule) to medirate thy omission of good thinges, commission of evill, and losse of wholesome time, & occasion; *which three are past by: and these three present* the shortnes of this life, the difficultie to bee saved, and the fewnes of them that do enter in that strait way: *For if judgement beginne first at the house of God, what shall be the end of them which obey not the Gospel of God,* 1 *Pet.* 4. 17 18.

and if the righteous ſcarcelie bee ſaued where ſhall the vngodlie and ſinners appeare. Doe not forget theſe three things to come, *Death*, than the which nothing is more terrible: the laſt *Iudgment*, than the which nothing is more horrible: eternall *Puniſhment*, than the which nothing is more vntolerable. *O that thou were wiſe! then wouldſt thou vnderſtand this, thou wouldſt conſider thy letter end.*

Deut. 32. 29.

But I (poore Soule) *doe not know what to doe, but mine eyes are towards thee, O Lord,* for trulie great travel doe ſinners take to perfect their iniquities: they imagine nothing impoſſible, ſo they may aquire their deſignes.

2. Chro. 20. 12.

The

The way of ſinners is made plaine with ſtones (ſo ſmooth thinke they ie,) but the end thereof is hell, darkneſſe, and paine. Flee from ſinne, as from a Serpent: the teeth thereof are the teeth of a Lyon, to ſlay the ſoules of men. All iniquitie is as a two edged ſword, the wounds thereof can not bee healed. And if thou haſt ſinned, doe ſo no more. but pray for thy fore-ſinnes, that they may bee forgiuen thee: And becauſe thy ſinne is forgiuen, bee not without feare, to heape ſinne vpon ſinne: And ſay not, The mercie of God is great, hee will forgiue my manifold ſinnes: for mercie and wrath come from him, & his indignation commeth downe vpon ſinners. Make no tarying to turne vnto Lord, and

Wiſd. 5.7.

Eccl. 21.10

Eccl. 5.5.6. 7.

put not off from day to day, for ſuddenlie ſhall the wrath of the wrath of the Lord breake foorth, and in thy ſecuritie, thou ſhalt bee deſtroyed: But bleſſed is that people, whoſe God is the Lord; for peace ſhall bee vpon
Gal. 6. 16. them, and mercie, and vpon the Iſrael of God. Vnto him there-
Eph. 3 20. fore, that is able to doe exceeding aboundantlie, aboue all that wee aske or thinke, according to the power that worketh in vs; be praiſe in the Church, by Chriſt Ieſus, throwout all generations for euer. Amen.

THE AGREEMENT OF DIFFERENCES IN THE INCARNATION, PASSION, AND Aſcenſion of our Saviour.

THE MYSTERIE OF the Incarnation.

A *Mother* and a *Virgine* beares a *Sonne*,
The *Creature* her *Creator* on her knee,
Frō all beginning, yet but now begun,
Servant to *Time*, Lord of *Eternitie*. (dwell,
Earths *Weaknes*, & Heavēs *Power* in him doth
That is both *God* and Man, *Emanuel*.

Meekeneſſe is heere combin'd with *Maieſtie*,
The *Lyon* with the *Lambe* keepes peacefull place,
Obedience findes a Seat in *Emperie*,
This *Earthly ſubſtāce* breeds *a heavēly grace*,
To *Poverty*, rich *Gifts*, are brogh by *Kings*,
Terreſtriall figures, of Cœleſtiall thinges.

Who ſits in *Heavē* vpon the Throne of *State*,
Suckes here on *Earth*, the milke of *Infancie*,
Who rules the *Stars*, & guids the ſterne of *Fate*
Suſtaines the yoke of humane *Miſerie*,
Eats, drinks, waikes, ſleepes, & weepes a mortall man,
In whom *Immortall happines* began.

THE MYSTERIE OF the Paſſion.

THe *Iudge* of *Mã*, by *Mã* is iudg'd to die,
He that cõmands the *law*, the *law obeys*
Submiſſion hath a Seat in *Soveraingn'ty*
This ſtormie *Night*, begets our *Hal-yon* days,
The beſt of *Hope* ſprings frõ the worſt of *Fears*
And giues vs cauſe of *Ioy*, from cauſe of *Tears*.

The *Lord* of *Life*, is ſubiect vnto *Death*,
The Maſters power, the Miniſter obeyes:
At once inſpyring, & expiring breath, (ſwayes
Submittes to *Kinges*, yet *Kings* & kingdomes
Sin vpon *Vertue*, hath impoſde a *Blame*,
Honour by *Baſeneſſe*, is expoſde to *Shame*.

Thus from the *Croſſe* our *Bleſſednes* is bred,
His ſuffering made it a triumphant *Signe*,
Our looks are raiſde, while he bowes down the *Head*,
He taſteth *Vinegar*, to giue vs *Wine*,
Saues all, by looſing all to *Tyrannie*,
Helpes all, yet cryes *Lamaſabachtani*.

THE

THE MYSTERIE OF THE Reſurrection, and Aſcenſion.

Death frō the *Graue*, *Life* to the *Graue* is
Fleſh without *Sin*, ſees nō *corruptiō* (brogh
By *yeelding*, was this noble *Conqueſt* wrogh
O're *Sin*, the *World*, *Death*, *Hel*, & al *Pollution*,
Extenſiue *Weaknes*, with intenſiue *Power*,
His *Hurts* haue healed theſe woūded ſtates (of our.

ASCENSION.

He that the *Earth* hath for his *Footeſtoole* laid
Makes his *Aſcent* vp to his Heavenlie *Seat*;
There dwels his *Power*, which his *Mercy* made
And here his *Mercy*, which his *Power* makes
All glorious in his *Seat* he ſits vpon, (great.
All gratious in the *Place* he treades vpon.

Hee which is taken vp, is left behind,
Vnbounded *Power* doth circumſcribe al things
He that hath fram'd the *heart*, & ruls the *mind*
Doth giue *Himſelfe* to *Beggars*, as to *Kings*:
Mercie remaines, whilſt *Maieſtie* doth tower,
And *Grace* deſcends, with his aſcending *Power*.

Succumbat ratio fidei & captiva queſcat

A SHORT CONFES-
ſion of our Sinnes.

MY life (O LORD) is a perpetuall rebellion againſt thee, for who can make cleane that which is conceiued in the filth of ſin. My time was a Sea, and flood of ſorrow, ſecluded frō all goodnes, vntil thou didſt put forth thy hand and pull mee into thine *Arke*, and had I not bene made cleane in ſome meaſure, by the red Sea of the Blood of thy Son in Baptiſme, I ſhould haue lyen in the filthie puddle of my vyle corruption. Neither hath Sathan ceaſed to bereaue mee of the loue, whereby thou firſt didſt loue mee: Hee did not ſhow me, (deceiuing Serpent) the wages of Sinne: but fleeting and turning, did hyd-

hyde thy wrath from mee. Amitie with him, is enimitie with my God. His loue is hatred, becauſe the Image of my Saviour is in mee, hee purſueth at my heales, but if thou bee with mee, who ſhall bee againſt mee? I can not thinke a good thought of my ſelfe, but ſhall doe all thinges through thee (O Chriſt) who ſtrengthenſt mee, who is my life & reſurrection the hope of the afflicted, my light in darkneſſe, the wholeſome dew of my drye and withered Soule, my ſtrength in weakneſſe, the Phyſitian of my woundes, & ſalue for my ſores, whoſe mercies are infinitelie more than my deteſtable ſinnes can bee. I haue wandred (alace) like a loſt ſheepe, (Good Sheepheard) ſeeke mee, and bring me home againe. O Lambe of God, who taketh away the ſinnes of the world, let the light of thy countenance ſhine on me, and looke on mee, as thou didſt on *Peter*. By dying thou haſt overcome Death, and brought again Life by ryſing therefrom. If I had the knowledge of Angels, and all my members were converted into tongs, never ſhould I be able worthily to magnifie the boweles of thy compaſſion extended to mee (wretched ſinner) which paſſeth all vnderſtanding. Thou didſt

didſt not take (deare Chriſt, the Angels, but the ſeed of *Abraham* beeing made like vnto mee in all things (Sinne excepted) which nature thou haſt glorified in the heavens. Now ſince it is humane nature wherein thou raigneſt, I beleeue alſo to reigne and bee glorified with thee: And albeit myſins hinder me, in the conſtant courſe of my Salvation, yet thy loue, this Commnuion, and coniunction taketh all lettes out of the way. Thou art not ſo hard (O Lord) as to deſpiſe mee, ſince thy Sonne hath caried my nature vnto heaven. Canſt thou forget that which thou haſt faſt by thee? No truelie, thou art ſlow to anger, full of mercie, with thee is plentifull redemption: Moſt louing art thou, for no man hateth his owne fleſh at any time, thou (O God) loueſt thy Sonne, and they that are his, which are riſen with him, and placed by Faith & hope in heavenlie places. I was not worthie to bee thy ſervant, but thou haſt made mee thy Sonne and fellow-Heire with my Brother Chriſt. Conſider the paines of my Redeemer, and pardon the redeemed his offences. Why did he ſo obedientlie ſuffer the puniſhment of diſobedience, but onelie to ſaue mee, and thine Elect? There was no good-

goodneſſe in mee that could induce thee to the ſame, it was thy bountie, and free mercie, and now thine hand is not ſhortned, but it can ſaue mee. Wil thou then try thy power againſt ſtraw, and ſtubble, againſt mee who am but a ſhaddow, and lighter than vanitie. My ſinnes are alwayes in my ſight ſtill repreſenting before me thy anger, I feele the grievous burthen of them, & thy iudgements againſt them, but thou will not the death of a Sinner, but that hee ſhould turne, and liue. Enter not therefore in iudgement with mee (O Lord) for no fleſh ſhall bee iuſtified in thy ſight, for thy Chriſt, whom I imbrace by a true Faith, is made vnto mee righteouſnes, wiſedome, and redemption. To whom with thee, and the holie Ghoſt, bee all glorie, and praiſe for euer, Amen.

A PRAYER BEFORE the Communion.

WOunderfull muſt thy loue bee (O Lord) towards mee, poore and miſerable Sinner, that thou woldeſt haue thy deare and onelie Sonne, to ſuffer all tormentes, and death for

mee

mee, and to take vpon him all my infirmities and miſeries: & yet not contented therewith, wouldeſt haue the remembrance of this thy great mercie (leaſt it ſhould be forgotten, & razed out of mine heart) and that my Faith ſhould not waxe faint, (ſith thy Sonne hath aſcended vp to Heaven) after a ſtrange and wonderfull manner fed and nouriſhed mee, and diſtilled in mee that ſpirituall Life, by the meanes of his Bodie, making the Croſſe the wine-preſſe, out of the which thoſe grapes & liquor of eternall life are drawne out. Giue me thy holy Spirit, that I may haue ſtrēgth againſt Sathan, the World, & the Fleſh: Grant ſpirituall life to abide in mee, as the branches hath that naturall from the wine; that forſaking my ſelfe, louing of my ſelfe, I may liue in thee, by thee, and for thee, vntill I come vnto thee where I ſhall ſee thee face to face.

True it is (O Lord) no reaſō can reach to this ſpirituall food, but Faith onely doeth goe through, for by thoſe viſible Elements I do apprehend ſpirituall and inviſible graces, and that not by imagination, for as Breade doeth nouriſh the body, ſo doeſt thou (O Chriſte) the ſoule: And as Fleſh is a ſubſtance, ſo thou Sonne of God incarnate, is the cauſe of this ſub-

ſubſtantiall nouriſhment of my ſoule. As life is in the bodie, ſo Chriſt by his Blood ſhall giue mee life, and is my life, the condition & eſtate of my fleſh, my blood, and my whole life was more than miſerable: but by, throgh and in thee (O Chriſt) all things were reſtored and made perfect in me. The forebidden blood of beaſtes in the Law ſhould make me ſhunne a brutiſh and a beaſtlie life: But thy Blood teacheth mee to liue a Chriſtian, holie, righteous, and ſober life: For it is not nowe I that liueth, but thou in mee, who is only conſubſtantiall with the Father, and holy Ghoſt, yea, this vnion I haue with thee, by true faith, as the head with the members, an vnion (I ſay) of affections, wittes, participation of heavenlie and eternall bleſſedneſſe, that I liue not to my ſelfe, but to thee (O Lord) who loued me, and gaue thy ſelfe for me. For they that liue on ſweet meates, haue ſweete breath, ſo they haue a ſweet odour in all their words & works, who taſte of this ſpirituall and heavenlie food, in whome Chriſte doeth ſpiritually dwell by faith. (O Chriſt) thy manhood was ſeene on earth, but the God-head, not at all, yet did great & wonderfull things without changing or cõfounding of natures

ſo

ſo in theſe Symboles Chriſts bodie I ſee not, which notwithſtanding worketh in me a beginning and grouth of renovation: The body of the Sunnes light aboue, is in it ſelfe whole, albeit it bee diſperſed heere beneath, ſo thou, (O Chriſt) is aboue in heaven whole, yet doſt communicate to everie belieuer, to bee partaker of thy Body and Blood, but diminution or weakening of thy ſelfe, which thou offeredſt for me weak, not incloſed in me, when thou is receiued of mee, without any diſhonour at all to thy Maieſtie, when thou commeth vnto this my ſinfull cottage, hauing mine heart to be thy Temple and dwelling place, who filleth the heavens, and the earth thy Footſtoole, O happy is he, that doth eate the fleſh of my Lord and Saviour, with earneſt deſire to obey his will, and ſtayeth on his promiſes, truſting alwayes on him. In this earth am I partaker of Chriſt by the helpe of his word & Sacraments: But in heaven aboue, without any externall meanes, I ſhall feede on that heavenlie Breade, and drinke of that ſpirituall drinke, feeling in effect his preſence, and enioying that glorious life fulfilled in the Kingdome of God, where I ſhall hunger no more neither thirſt any more, neither ſhall the Sun

light

light on mee, neither any heate. For thou (O Lambe) which is in the midſt of the Throne ſhall governe mee, and lead me vnto the liuelie fountaines of waters. And thou (ſweete Saviour,) ſhall wype away all teares from my eyes (O happy day, when I ſhall feede on that heavenlie Manna, the food of thy holy Angels in that Paradiſe, and thriſe happie am I in Chriſt, to taſte of the ſweetneſſe of the life to come: I doe refuſe the deceitfull pleaſures of this world, and chooſe rather to ſuffer adverſitie with the people of God, than enioye the pleaſures of ſinne for a ſeaſon. Reioyce thou, one of that flocke, on whom it hath pleaſed the Father, to giue a Kingdome. Thou art my good Shepheard who feedeth mee with thy owne Blood, that I may liue by thy life. For they that liue by the infected and poyſoned blood of olde *Adam* only, are more miſerable, than beaſtes. Prepare (O Lord) in me loue and repentance, make mee cleane, and purifie mine heart by Faith, the onely receptacle and manſion of thy preſence, to receiue ſuch a pretious Gueſt: Put on mee the wedding Garment; ſith thou deare Husband (Ieſus) will ioyne & vnite thy ſelfe to mee; never hereafter on thy part to bee diſſevered

make

make mee beware of Hypocriſie, and coũterfaite dealing, in approaching with my body, but my heart farre off, betraying thee againe with a *Iudas* kiſſe. The pure, the contrete and broken heart, for the ſence of Sinne laden and wearie are herein invited by thee, who wil not break the bruiſed reed, nor quench the ſmoaking flaxe, ſuch are eaſed and find reſt to their ſoules. And becauſe none oblation pleaſeth thee without reconciliation with my Brother, I make an attonement with him, forget and forgiue him, as I hope to be forgiven, for his ſake, who hath come vnder the poore roofe of my ſoule, by participation of his bodie on earth, beginning alreadie a life in mee in heaven: for whom haue I there but thee, & whom can I deſire on earth, beſide thee. The Iſraelites did eate that Manna, and died, but they that eate this heavenlie food, ſhall never periſh: But after thou haſt guided me by thy counſell, wil receiue me to glorie. *Adams* forbidden tree procured death, but by thee is everlaſting life, agreeing heaven with earth, Men with Angels, & as it is the fulnes of ioy, to behold thy Face, & feele thy preſence; ſo let my ſoule haue a liuelie feeling of comfort in my Chriſt, with a growing ſtrength in grace,

and

and in the saving knowledge of thee, my God, and not to losse a good conscience for the trash of this world, and as thou willes me to remember thy Sonnes death, (O Father) bee thou as (thou hast promised, and wilt performe,) mindfull of mee in the riches of thy mercie to the ending of my life in Iesus: To whom with thee, and the holy Ghost, bee praise and honour for now and euer.

So bee it.

A Prayer and Thankesgiuing *after the receiuing of the holy* Supper of our LORD.

O LORD GOD Father Almightie, I yeelde thee heartie thankes for thine inestimable loue, and fauour towards mee miserable Sinner; not onely for that I haue my being, moving, and living in thee, and from thee, but also because it hath pleased thee of thy meere mercie, to redeeme me from eternall damnation, wherein I was cast by reason of transgressions,

greſſions, and that by the Blood of thy Sonne our Lord Ieſus Chriſt, as of a Lambe vndefiled and without ſpot, that I might liue with thee in that thy Kingdome in the Heavens. Let not the effuſion thereof be in vaine towards mee, but ſtill feede and nouriſh my ſoule by participation of the Body of thy Son Chriſt Ieſus, as an effectuall pawnde, & earneſt of that glory, which ſhall follow. And now, what ſhall I render vnto thee for all thy ſpirituall and temporall bleſſinges thou haſt vouchſafed onmee? And what doth the Lord (my God) require of me, but to feare thee, to walke in all thy wayes, and to loue thee, and ſerue thee, with all mine heart, and with all my ſoule. Command mee (Lord) what thou wilt, and doe in mee that thou commandeſt. The moſt deteſtable vice is ingratitude, and greater honour can be giuen to none, than to bee called the Childe of God. Thou haſt the Son of thy delight, with whom thou mightſt haue contented thy ſelfe, and haſt thou not the holy Angels, which doe readily thy will, yet it hath pleaſed thee to adopt man-kinde. O ſuffer me not (holy Father) to degenerate from thee, and to turne to my former nature: Giue me an vnderſtanding heart, to doe thy

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will, and preſerue mee as the apple of thine eye: Remoue my ſins, which are as a clowde betwixt thee and mee, O my God, which art my light, my life, and ſalvation: albeit I find in my ſelfe great temptations, and grievous aſſaultes of Sathan, the fleſh and the world. Thogh thou, euen thou my deare God, wold kill mee, yet will I truſt in thee, for I know thou canſt reviue me, and when thou woundeſt canſt heale mee. Grant I never doubt of thy promiſes through vnbeliefe, but beeing confirmed in Faith, giue glorie to thee; as fully perſwaded, that thou that promiſeſt, art alſo able to doe it. For it is the greateſt puniſhment that can befall man, to forſake thy word, and admonitions, not to relye on thy promiſes, but harden the heart by obſtinacy and rebellion. Take not thy Spirit from me but faſten mine heart to thee: Show mee the light of thy countenance, that I wander not from thee, and ſleepe in ſinne, but I may gather in this laſt age of the world, Manna, for that great and everlaſting Sabbath in the Heavens, that Ieruſalem aboue, the Citie of the living God, where I ſhall find peace and reſt for ever; hauing acceſſe and entrie to that light of Glorie, which hath broken and over-

throwne the kingdome of Sathan: For I know as thou ſtrengtheneſt and fortifieſt thy ſeeret ones, thou redoubleſt their temptations, O! but hard is the combate when thou ſtriueſt againſt vs, and ſeemeſt to bee our aduerſarie, for how ſhould duſt and aſhes ſtand before thee. Strengthen & guide me by thy might, that encouraged by thy promiſes, I may conquere and bee conpaſſed with ioyfull deliverances: Great infirmitie and weakeneſſe doth remaine in mee, I am full of vexation and anguiſh of minde, but let mee never yeelde nor waxe faint, but ſuſtained, and vpholded by thy grace and power, that b.eing preſſed, I bee not oppreſſed, but riſe againe, as the Palme tree. For as the ſeede, dead, and rotten in the earth, bringeth foorth greater abundance; ſo tribulation is the ſeed of the Church. Aſſiſt me therfore, by thy heavenly grace, to try how much more precious the tryall of my Faith is, than gold; which bringeth ſo great a glorie, when thou ſhalt change my teares into ioye, my mourning into mirth, my ſorrow into ſolace; my death into life. Make my delite to bee always in thy word, which being eternall, can make mee alſo eternall. I chooſe it to be my Treaſure, that mine heart

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may bealwayes therein, for he that will liue, muſt needes know thee, hee that will reigne muſt needsſerue thee, & that he wil haue ioy of heart, muſt needes praiſe thee, for thou art that Ladder by which Angels come downe to vs, and we aſcend vp to Heaven to them. Thou art the Way, the Veritie and Life, no man commeth to the Father, but by Thee. Quicken mee therefore in thy Blood, that I may bee of the number of thy Children, and true member of the bodie of thy Church, and never forget this Covenant, I haue now boũd vp with thee, who hath giuen mee that Inheritance by thy Will and Teſtament, whereof this holy Supper is a true pledge. Nowe hence foorth I am fullie deliberated to obey willinglie thy Statutes, and perſevere ioyefullie vnto the death, and ſuffer croſſes patiently ſith thou my Saviour art my life. To thee therefore, with the Father and the holie Ghoſt, Trinitie in Vnitie, bee all praiſe, and glorie, and honour for nowe and euer. Amen.

Mary

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